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Government of Mysore

ANNUAL REPORT
OF THE
MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1944

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MYSORE
PRINTED BY THE ASST SUPDT AT THE GOVERNMENT BRANCH PRESS
1945



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ARCHAEOLOGICAL SURVEY OF MYSORE

ANNUAL REPORT FOR THE YEAR 1943-44

PART I—ADMINISTRATIVE

Dr. M H Krishna, M A , D.LIT. (Lond), continued as Director of Archæological Researches in Mysore in addition to his duties as Professor of History in the University In continuation of the period of his deputation in Northern India from 18th

Staff. December 1943 to 9th January 1944, he went on privilege leave for 10 days till the 17th January 1944 During the period of his absence from the headquarters, Mr L. Narasimhachar, M A , Assistant to the Director, was in charge of the duties of the office Mr M. Seshadri, M.A, Lecturer in History, Intermediate College, Mysore, was appointed O. O. D. as Junior Technical Assistant in this Department with effect from 23rd August 1943. The place of Architectural Assistant has continued to be vacant; proposals to fill up the vacancy have been sent up

Owing to considerations of war economy and concentration on the work at the excavation finds, extensive tours for exploration of the ancient sites and monuments could not be undertaken in the State. While attending the Conferences in Northern India on deputation, the Director availed of the opportunity to study several monuments, excavations and museums in Northern India. In the Mysore State tours were undertaken to Seringapatam, Bēlūr, Arsikere, Chitaldrug, Bangalore, Nañjangūd and Belgoḷa for inspection of the ancient monuments and concerting measures of conservation. The Assistant to the Director toured in parts of Bēlūr, Chikmagalūr, Kadūr and Seringapatam taluks, while the Pandits toured in parts of the Shimoga district and in the Mysore district and the neighbourhood

Interesting pillars bearing minute sculptures on the four sides and assignable to the Rāshtrakūta period were discovered in Kadūr In Belgoḷa the shrine of Bhaktavatsala is raised in a circular shape. The images of the Seven Mothers in the Hiredēvī temple near Balamuri are all beautiful and forceful and ascribable to the Chōla period.

Architecture.

Though no fieldwork in excavation was done during the year, the work of preparing the Chandravalli Excavation monograph for publication was continued. Photographs of typical antiquities have been taken and drawings of select pottery specimens completed. Notes on individual excavations have been written out and are ready to be sent to the press.

Excavation.

The views of the Director in regard to the classification of the Ancient Monuments in the State and the need for revising the present arrangement in the interest of efficiency, were submitted.

Conservation.

In connection with conservation, the temple of Kirtinārāyana at Talkād, the Chennakēśava temple at Bēlūr, the Īśvara temple at Arsikere and the Ranganātha temple at Seringapatam were inspected and conservation proposals were forwarded. Estimates for the repairs of these and other monuments in the State were scrutinised and returned either with countersignature or with proposals for revision as circumstances required. Arrangements to conduct experiments in regard to the conservation of the Gomata colossus at Śravanabelgoḷa have been made and solutions from the Indian Institute of Science, Bangalore, and the Archaeological Chemist with the Government of India, have been obtained. The Director's remarks on the report of the Assistant to the Director who had been deputed to Elephanta in connection with the conservation of the colossus were submitted.

The Director took part in the proceedings of the Renovation Committee in regard to the preservation of the Kēśava temple at Bēlūr. The Commemoration ceremony of the temple and the installation of the Bhakta-vigraha of His late Highness Sri Krishnaraja Wadiyar were duly celebrated by His Highness the Maharaja Sri Jayachamaraja Wadiyar Bahadur during December 1943. A suitable inscription commemorating the conservation work was also set up.

The total number of inscriptions collected during the several tours of the year is about fifty. Of these three are copper plate records and

Epigraphy

the rest are stone inscriptions. Among the copper plate records one set belongs to the time of the Ganga king SriPurusha and indicates that the king lived for about a hundred years. Among the lithic records, the inscription engraved on the basement cornice of the garbhagriha of the Janārdana temple at Belgola is dated in 1098 A. D. and happens to be the earliest inscription yet discovered of the time of Vishṇuvardhana Hoysala.

Eleven new coins were purchased during the year from the Director of Archaeology, Gwalior. The 63 gold coins obtained through treasure trove last year were studied, identified and classified.

Numismatics.

(Please see Part IV of the Report). The old coins of Chandravalli are being further classified and studied and the catalogue is being revised for publication.

A Kannada manuscript relating to the history of Kempe Gauda II of Bangalore was examined. Another manuscript relating to the history of Srirangapatam was also examined and a review of it is published in Part V of this Report.

Manuscripts.

A set of copper plates relating to the history of the Gangas was purchased for the museum. The coins acquired for the museum during the year have been mentioned above. The Chandravalli antiquities exhibited in the museum were all taken out and re-classified.

Museum

About twenty publications were added to the Office Library.

Library

The Annual Report of the Department for 1942 was published. That for 1943 was completely printed and is in the course of submission to Government. Supplements to the Epigraphia Carnatica, Vols. XIV and XV (Mysore and Hassan districts) were completely printed and are being distributed. The Guide books to Bēlūr, Srirangapatam and Śravanabelgola were revised and issued. In connection with the installation of the Bhakta-vigraha of His late Highness Sri Krishnaraja Wadiyar at Bēlūr, a souvenir was issued commemorating the renovation work carried out at the temple.

Publications.

The Director accompanied the Hon'ble British Resident in Mysore to Srirangapatam to show him round the monuments and explain the history of the place. During January 1944 he accompanied Their Highnesses the Maharaja and Maharani of Travancore to Bēlūr and Srirangapatam to show them round the monuments. During June 1944 he accompanied His Highness the Jam Saheb of Nawnagar to Srirangapatam to show him round the monuments and the exhibits at Scott's Bungalow.

Other activities.

The Department participated in the exhibitions held during the Silver Jubilee celebrations of the Government Muhammadan College, Madras, the Kannada Sahitya Parishat Sammelana, Shimoga, and the twentieth session of the Indian Historical Records Commission at Aligarh.

Periodical notes of inspection and reports, answers to queries, etc., were being submitted from time to time.

The receipts and expenditure of the Department under the budget heads amounted to Rs. 12,989-5-0 and Rs. 12,707-9-0, respectively, during the year. A sum of Rs. 281-12-0 was realised by the sale of the departmental publications and photographs.

Finances

The success of the work of the department, in spite of the obvious want of adequate staff, has been due to the sincere co-operation of the members of the staff and their enthusiasm for research and willingness to work overtime as exigencies demanded.

PART II—CONSERVATION OF ANCIENT MONUMENTS.

Conservation Report on the monuments inspected by the Department of Archaeology, during 1943-44.

KADUR DISTRICT.

Kadur.

ĀṆJANEYA TEMPLE.

The four pillars of dark soapstone in the verandah of the Āṇjaneya temple standing on the northwest bank of the Sinūhonda are all good works of art with minute figure sculptures and are worthy of preservation as examples of the Rāshtrakūta period. They may be removed to a museum since they are best displayed there. Similarly the mutilated image of Gaṇēśa set up against the front wall of the adjoining Īśvara temple may also be removed to a museum.

Yellambalasi

KEŚAVA TEMPLE

The repairs proposed in the Annual Report of this Department for 1942, page 12, are very necessary and urgent, since the temple is fast going to ruin and would collapse before long, if neglected. Some of the beams above the Lakṣmī-narasimha shrine have become dislodged. They should be set in position very early. The roof, too, of the temple and particularly on the northern and north-eastern sides requires to be made waterproof. The outer walls on the north-eastern side have become greatly dilapidated, so that immediate attention seems very necessary.

The filthy surroundings of the temple need also to be improved and tidied up. Owing to the party struggles in the village, the temple is being neglected by the villagers. The local Shanbhogue Mr Venkatasubbiah has been taking keen interest in the institution and maintaining the Archak in his house. He volunteers to donate a sum of Rs 1,000 for the renovation of the temple and raise also subscriptions as far as possible. The amount thus collected may be supplemented by a suitable grant from the general muzai funds and the repairs to the temple may be undertaken.

The mukhamantapa of the temple may be used as a local museum for collecting and preserving stray sculptures and inscriptions lying here and there in the vicinity of the village. The image of Sarasvatī in front of the village was intact at the time of inspection in 1942, but it is now pulled down by some of the villagers.

deliberately and is broken to several pieces. The pieces are lying nearby. They may be recovered and the image restored and preserved. An important inscription of the time of the Ganga king Śrīpuruṣa is lying in a neglected state in a cocoanut grove to the east of the tank. It may also be preserved. Likewise, the doorway and lintel piece of the ruined Īṣvara temple to the north of the tank may also be carefully preserved in the local museum. The old cannon pieces lying in the navaranga of the Kēśava temple may be removed to a safe place in Kadūr or sent over to the Archæological Museum at Mysore.

Pattanagere.

LAKSHMINĀRĀYANA TEMPLE

The temple of Lakshminārāyana is almost intact and contains good sculptures in the cells. By effecting some initial repairs and tidying up the surroundings regular worship can be arranged for. The roof and flooring of the temple require early attention.

The archak may be assigned the duties of a caretaker in addition and paid some allowance. The small sum of Re. 1 per mensem which he is getting at present is hardly encouraging to him.

It is reported that the temple was formerly in enjoyment of an *nam* plot to the extent of about 20 acres near Ballekere. If possible, this land may be restored to the temple. It is also reported that a sum of about Rs. 1,000 is at the credit of the institution. This sum, supplemented by a suitable grant from Government would perhaps be enough to effect the initial repairs.

NAGARĒŚVARA TEMPLE.

This is perhaps the oldest structure in Pattanagere, though it is simple in design and workmanship. Among its devotees, the Vaiśyas of Bīrūr particularly, like Mr. K. T. Satyanarayana Setty, may be encouraged to provide for the cost of the initial repairs and regular worship.

Asandi.

The conservation proposals in respect of the Gangēśvara and Brahmēśvara and Virabhadra temples at this place are published on page 13 of the Annual Report of this Department for 1942. Early steps may be taken to effect the repairs, since the villagers have been neglecting the upkeep of the monuments owing to party feelings. All white-washing of the walls, etc., in the Virabhadra temple should be slowly and carefully scraped off and the railings of about the Rāṣṭrakūṭa period in front of the temple preserved in a better place.

MYSORE DISTRICT.

Suttur (Nanjangud Taluk).

NARĀYANASVĀMI TEMPLE.

This temple may be put into Class III for purposes of conservation on account of the image. The brick vimāna which is much damaged may be removed and the rest of the temple put into a state which will prevent further deterioration.

SOMEŚVARA TEMPLE

This temple is classed as a Third class Ancient Monument. Its original tower is seen in a photograph retained in the matt. It is seen that the top was an ornate Hoysala structure with numerous potstone sculptures which are finely designed, though rudish and lacking in finish, with yakshas and dancers under tōraṇas. It appears the top was pulled down with the permission of the Government Architect and a new ugly tower was constructed. The old sculptures are unbedded in the compound wall and preserved.

Nanjangud.

SRIKANTHĒŚVARA TEMPLE

The east face of the tower has been repaired. The repairing of the other faces may be taken up. The pavement has been reset and cement-pointed. The images in the prākāra require to be cleaned. The repairs proposed in the Annual Report of this Department for 1940 and 1941 in respect of the sōmasūtra, the roof drains, etc., are yet to be done.

MANDYA DISTRICT

Seringapatam.

ŚRĪ RAṄGANĀTHA TEMPLE

The Ranganātha temple at Seringapatam was inspected during September 1943 in the company of the Executive Engineer, Mandya, and the following detailed conservation note was forwarded by the Director of Archaeology with a request that a detailed estimate in respect of the several items of repairs might be forwarded for the Director's countersignature. - The receipt of the estimate is awaited.

Garbhagriha :

1 The inside walls of the garbhagriha may be whitewashed with a special mixture of white clay (ಅರಮಣ್ಣು or ನಾಮ) mixed in sandal water, without touching any sculptured parts

2 The holes in the flooring may all be packed and closed with cement mortar and jelly, except the sōmasūtra.

Outer walls of the garbhagriha :

3 The pointing on the outer walls has to be done inconspicuously using mortar coloured so as to resemble the colour of the stones.

Tower of the garbhagriha :

4 The stucco sculptures, etc, of the vimāna tower require to be suitably touched up here and there. On the south-west side of the tower and at the top the original plaster work has peeled off. The portion may be replaced by fresh mortar work, but the mortar to be used requires to be of a colour matching the surroundings

Second outer pradakshina

5. The flooring of the second pradakshina is uneven in several places. The stone slabs may be reset evenly and pointed with coloured cement

6. The walls have been indiscriminately whitewashed and the inscriptions covered with chunām. The chunām coating of the sculptures and inscriptions requires to be carefully scraped off without damaging the sculptures or letters. Further whitewashing of these portions should not be permitted.

Tower of the Mahadvara .

7. The north-eastern and south-western corners of the mahādvāra have developed cracks from the fifth storey to the bottom, so that in every storey the cracks are clearly visible. The portions have to be properly secured from getting out of plumb and collapsing. The introduction of suitable bond stones, L-shaped bands, dowels, etc, may all be considered and tried as also steel bars from the north-east wall to the south-west wall as at the Victoria Jubilee Hall in Mysore, tightened by double screw jacks. And the cracks will have also to be grouted with cement. The outer stone walls of the mahādvāra have to be properly strengthened so as to be able to bear the weight of the tower above. In the north-east part several of the slabs have become somewhat dislodged or out of plumb due to sinking. Here the foundation has to be strengthened by underpinning. On the west, south-west and south sides the joints between the slabs have widened in several places and some of the eaves-shaped stones have developed vertical slits due to the weight

above, on the one hand, and the growth of pipul plants in between them on the other. Some effective tree-killer may be tried for eradicating the roots and the joints between the slabs on all the faces grouted with cement so that the stone portion of the tower might become a solid mass, capable of bearing the weight of the masonry tower above. But the pointing of the joints will have to be done inconspicuously in coloured mortar so as to resemble the stones used.

8 After suitably treating the cracks in each storey, the walls on the inside may be plastered.

9. The old wooden beams and pillars which have been eaten up or otherwise have become useless may be replaced by new ones and properly preserved by the use of preservatives.

10 The flooring of each storey has to be redone thoroughly providing for a proper outlet for water through an inconspicuous pipe which may be introduced vertically right from the topmost storey.

11 Inside the topmost storey the wooden beams and pillars have to be reset immediately. The fissures in the brick roof have to be filled up and the inner face has to be well plastered. The bats inhabiting the storey must be driven out by keeping cowdung, grass, etc., smouldering for one or two days and spraying phenyl. A trap door or wire-netting may be provided for the top floor in order to prevent the bats from coming back to it.

12. The outer face of the tower is much coated over with chunām, so that all the sculptured portions have become completely covered. The chunām needs to be carefully scraped off slowly so that the original stone or plaster work is laid bare to view from bottom to top.

13 Renovation of the mutilated sculptures should follow original models in every case. What has been done so far in the uppermost three storeys cannot meet with my approval. It is a pity that the work has progressed too far to be remedied. The sculptures and other details have been worked out according to the fancy of the workers who have not understood the spirit of Indian sculpture. These workers have been trained in the Western school of art which lays stress on realistic details, while the original sculptures of the tower have been worked by artists who followed the old Indian idealistic standards. The atmosphere created by the present renovation work is alien to that of the original and should not be allowed to be proceeded with, at any rate, in regard to the remaining storeys of the tower. It is desirable that two or three workmen trained in the local style of architecture and sculpture may be employed in addition to those already working and renovation work carried on very carefully under proper supervision following invariably the contour of the originals themselves and with reference, wherever necessary, to the sculptures existing on the tower of the garbhagriha.

14. It is also necessary, before proceeding further, to prepare working drawings for the four faces of each storey of the tower, so that the details of the sculptures, the symbols held by the figures, and the several ornamental motifs may not be lost sight of.

15. Enlarged photographs, too, in respect of each face of the tower may be arranged to be obtained for guidance of the workers.

16. Electric lights may be provided in each storey of the tower to facilitate periodical inspection of the storeys

Since forwarding the above conservation note, the tower of the Ranganātha temple, that is, the exterior face only, has been entirely replastered, the original stucco images being replaced by new ones. Incidentally it has to be observed that the original character of the tower is totally lost and the style of the present stucco images is definitely alien to Indian atmosphere. If the Public Works Department had consulted the Director of Archaeology at the outset and his countersignature obtained for the estimate for Rs 19,141 before it was sanctioned by Government, it would have been better. But it is too late now and the work has been done.

Talkad.

KĪRTINĀRĀYANA TEMPLE.

As per Government orders no repairs can be done to any ancient monument on the conservation list without obtaining the countersignature of the Director of Archaeology for the estimate of repairs. But in the case of the Kīrtinārāyana temple at Talkād, as in that of the Ranganātha temple at Seringapatam, it was found that repairs to the extent of nearly Rs 2,000 including the construction of size stone walls, the removal of brickwall, re-roofing, etc, had been carried out without any intimation to the Archaeological Department. Accordingly a joint inspection to rectify the flaws and propose suitable alterations and additions in the estimate was held in October and a revised estimate was called for. Since even this latter estimate contained several undesirable items and was also not satisfactory in certain other respects another joint inspection in the company of the Executive Engineer was made in May and a fresh estimate was asked to be prepared and forwarded for countersignature. The receipt of the fresh estimate is awaited

Belgola.

JANĀRDANA TEMPLE.

Though plain of structure, the chief interest of this temple lies in the fact that it was built and endowed during the days when the Hoysala king Vishnuvardhana was yet a yuvarāja. His earliest inscription so far found is inscribed on the

basement cornice of the garbhagriha of the temple. The image, too, of Janārdana in the main cell is of good workmanship, so that the monument deserves to be included in the III class list and preserved from further decay. Some initial repairs to the roof and walls may be caused to be made and the flooring generally levelled up. The surroundings need to be cleared of the rubbish and made neat and tidy.

BHAKTAVATSALA SHRINE.

This shrine which stands to the south-west of the Janārdana temple is built in a plan which is rather rare in the Mysore State. It is a small neat structure almost intact and can be preserved without incurring great expenditure. The slabs of the outside walls have become a little out of plumb here and there and can be held in position by cement-grouting the joints. The brick vimāna above the cell may be examined with a view to its restoration if possible. Otherwise it may have to be knocked down completely and the roof made water-proof. Here also the surroundings need to be levelled up and made neat and tidy. The temple may be put into class II for purposes of conservation.

All the stray sculptures and inscriptions found in the vicinity of the place may be brought over and preserved in the enclosure of the temple. One of the important inscriptions belonging to the early Mysore period was standing near the well in front of the temple. Unfortunately it has been broken to pieces by the P.W.D. contractors and used in the construction of some steps by the side of a culvert across a channel to the south-east of the Janārdana temple. One of the pieces was actually traced when the spot was examined by the members of the Department. The Deputy Commissioner and the Executive Engineer, Mandya, have both been addressed in the matter and requested to make arrangements to recover all the four pieces of the inscription and send them over to the Archaeological Department at Mysore, for being restored.

SRINIVĀSAKSHETRA.

It is a pity that the temple here, the original structure of which goes back to about the Chōla period and contains beautiful figures, has become totally neglected. It is in an awful state of ruin and requires immediate renovation particularly with regard to the original structure. If necessary all the accretional structures in the compound may be knocked down. The trees and other vegetation growing in several parts in the area should all be cut down. The leaky roof should be made waterproof. The dislodged slabs should be set right and the joints grouted with suitably coloured mortar. The emoluments of the archak are too low to induce him to take care of the temple. He may be given a suitable allowance to encourage him to look after the monument better. The temple may be included in the III class list of Ancient

Monuments for purposes of conservation and the initial repairs mentioned above may be effected

HASSAN DISTRICT.

Sravanabelgola.

In connection with the repairs to the monuments at Sravanabelgola an estimate for Rs. 26,000 was received from the Executive Engineer, Hassan. It was however returned with the request that some of the items might be modified and some more added on. The conservation proposals regarding the monuments are as follows —

GENERAL

1. The entrance to the town should be laid out by acquiring the lands and provision made for parking carts and cars and for having a one way traffic into and out of the town.

2. A large number of rest houses may be caused to be constructed.

KALYANI.

3. Water must be pumped out and the inlet and outlet may be opened and provided with shutters

4. The gōpuras and mantaps may be pointed with suitably coloured mortar

DODDA BETTA.

5. Provision of railings on both sides of the steps leading to the hill temple may be provided

6. The inscription of Rangaiya at the back of the Brahmādēva shrine may be released to view

7. The damaged corners of the 2nd gateway may be covered up and the lichens carefully removed by chemical wash

8. The cuttings at the base of the pillars of the 3rd gateway may be pointed with coloured mortar.

9. Part of the wall belonging to the 4th gateway is out of plumb. It may be reset and the neighbourhood pointed with mortar. The leaks of the gate may be stopped and the mud walls removed and opened out as far as possible

10. The north and east faces of the platform of the Odegal Basti are out of plumb. They may be rebuilt with concrete filling

11 The roof of the Brahmadēva pillar mantapa may be reset. The lichen may be removed and the pillar cleaned.

12 One of the joints of the sixth gateway is out of plumb, the upper brick work may be removed and a separate light parapet put in.

13 For the irregularly settled flooring of the pradakshina, a concrete bed may be provided, the slabs being reset and pointed with cement. Outlets for rain water may be given in the walls.

14. The ugly walls covering the small doorway on the west may be removed and batted wooden doors provided.

15. The Chāmarāja Mantap may be rebuilt with the old materials.

16. The dressed stone pillars of the Gullakāyajji mantap, etc., should not be covered with whitewash or paint. The out of plumb pillars may be reset.

17 The cactus tree growing on the brick top of the Vardhamāna Basti should be removed and the brickwork rebuilt.

18 An entrance may be opened in the western wall of the enclosure of the hill temple from which the pilgrims that enter may go out after finishing the worship.

IMAGE OF GOMATESVARA

19 Injections with a hypodermic needle as suggested by the Director-General of Archaeology in India may be tried, the liquid being obtained from the Western Circle.

CHIKKA BETTA

20. The area of inscriptions may be circumscribed by rockcut arc-like channels on the east and west.

21 The disintegrating granite cornices of the south wall of the Pārśvanātha Basti may be treated with preservatives and the result studied.

22 The brick tops of the Mahānavami mantapa need replastering. The inscription pillar which is out of plumb may be observed for further settling.

23. The corners of the Śāntinātha Basti may be pointed with suitably coloured mortar.

24. The Bharatēśvara image may be railed off and hitting the image with stones should not be permitted.

25 The load on the roof of the Chandraprabha basti may be lightened.

26 The floor of the pradakshina in the Kattale basti requires to be paved. The brick walls are to be rebuilt with size stones and the roof is to be completely remade. But the old frame work should not be disturbed.

27 The barred windows in the Chandragupta basti (east side) are out of place. The spaces on the fifth window are too wide. Expanded metal could be inserted at the back of the windows if possible.

28. The garbhāṅkana at the Ādiśvara basti has to be plastered. The supporting pillars here are upside down.

29. The walls of granite at the Chāmunḍarāya basti are peeling off. The navaranga is leaky. The red lead covering the image in the upstairs may be removed.

30. Props are needed for the western pillars at the north Ādiśvara basti.

31. The north beam of the Śāsana Mantapa requires to be replaced and the ugly wall removed.

32. The roof of the north Śāntīśvara basti requires to be replaced.

33. The damaged mantapas near the dome may be removed.

Belur.

CHENNAKEŚAVA TEMPLE

On the recommendation of the Archaeological Department in 1929, the question of opening out the courtyard and renovating the Chenna-kēśava temple stage by stage, was taken up by the Mysore Government and the Belur Temple Renovation Committee was formed in 1935 for carrying out the work systematically. All the ugly and dilapidated later structures like the Nāganāyakana mantapa were removed and the sculptures were cleared of age-old soot and wax. The ceiling of the śukanāsi, the north-east wall of the main temple and the sanctum of the Chennigarāya shrine were rebuilt, the buildings abutting the east, south and north ramparts were repaired, the compound was paved, new images of Rāmānuja and Garuda replaced the damaged ones, a new car shed was built, the front of the temple was improved, electric lighting was installed and a host of smaller repairs were carried out. The materials were obtained free locally. The Archaeological, Muzrai, Public Works and the Electrical Departments gave their supervision with little extra cost and the funds generously granted by Government from the Muzrai and State funds were utilised mainly for the workmen's wages and other sundry expenses. The total work carried out is estimated at nearly five lakhs of rupees, while the actual expenses have amounted to only a little over one lakh. This conservation work and the scientific skill, zeal and co-operation evinced by the various limbs of the Government of Mysore in carrying it out, have won the admiration of the Director-General of Archaeology in India and other distinguished visitors.

Thanks to the generosity of His late Highness Śrī Krishnāyā Wādyar IV and His Highness Śrī Jayachāmarāja Wādyar Bahadur—may

H. H. The Maharaja. His dynasty endure for ever—the labours of the Renovation Committee have been rewarded by the preservation of one of the greatest treasure houses of Indian art. The temple has been restored

as nearly as possible to its original form Only two major items of work now remain to be attended to the mahādvāra and the vimāna.

In commemoration of the work carried out during the enlightened rule of His late Highness Sri Krishnarāja Wadiyar IV and as a mark of His late Highness' devotion to the deity and personal interest in the conservation of the temple, a statue in bronze of His late Highness, which was got prepared at the Chamaraajendra Technical Institute, Mysore, was consecrated and installed at the temple along with the metallic statue which is traditionally identified with Vishnuvardhana, the builder of the temple. The commemoration ceremony was performed by His Highness Sri Jayachamarajendra Wadiyar Bahadur during December 1943

Following the ancient custom, a commemorative inscription in Kannada was also set up, giving a very brief account of the work done. The text of the inscription reads as follows —

ಸೂರ್ಯ ಚಕ್ರ ಗಂಡಭೇರುಂಡ ಶಂಬ ಚಂದ್ರ
 || ಶ್ರೀ ||
 ಯಂ ಶೈವಾಸ್ತಮುಪಾಸತೇ ಶಿವ ಇತಿ ಬ್ರಹ್ಮೇತಿ ವೇದಾಂತಿನೋ |
 ಬೌದ್ಧಾ ಬುದ್ಧ ಇತಿ ಪ್ರಮಾಣಪಟವಃ ಕರ್ತೇತಿ ನೈಯ್ಯಾಯಿಕಾಃ ||
 ಅರ್ಹಸ್ತತ್ಯದ ಜೈನಶಾಸನರತಾಃ ಕರ್ಮೇತಿ ಮೀಮಾಂಸಕಾಃ |
 ಸೂರ್ಯಂ ನೋವಿದಧಾತು ಪಾಂಥತಫಲಂ ತ್ರೈಲೋಕ್ಯನಾರ್ಥೋಹರಃ ||
 ಸ್ವಸ್ತಿ ಶ್ರೀ ಶಕಾಬ್ಧ ೧೦೩೯ನೆಯ ಹೇವಿಳಂಬಿ ವರ್ಷದಲ್ಲ ಕರ್ಣಾಟಾಧೀಶನಾಗಿದ್ದ

ಶ್ರೀ ವಿಷ್ಣುವರ್ಧನ ಹೊಯ್ಸಳದೇವರು

ಬೇಲೂರಿನಲ್ಲಿ ಶ್ರೀ ವಿಜಯನಾರಾಯಣಸ್ವಾಮಿಗಾಗಿ ಸದ್ಭಕ್ತಿಯಿಂದ ಕಟ್ಟಿಸಿದ ಮತ್ತು ಹೊಯ್ಸಳರ ಶಾಂತಲಾ ವೇದಿಯರು, ನರಸಿಂಹದೇವರು, ವೀರಬಲ್ಲಾಳದೇವರು, ವಿಜಯನಗರದ ಹರಿಹರರಾಯರು, ನರಸಿಂಗರಾಯರು, ಕೃಷ್ಣರಾಯರು, ಶ್ರೀರಂಗರಾಯರು, ಬೇಲೂರಿನ ವೆಂಕಟಾದ್ರಿನಾಯಕರು, ಮೈಸೂರಿನ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರು ಮೊದಲಾದ ಭಕ್ತರುಗಳಿಂದ ಅವರವರ ಕಾಲದಲ್ಲಿ ಪರಿಪಾಲಿತವಾದ ಭಾರತೀಯ ಶಿಲ್ಪಕಲೆಗೆ ನಿಕ್ಷೇಪಸ್ಥಾನವಾದ ಪರಬ್ರಹ್ಮನ ಸಾನ್ನಿಧ್ಯದಿಂದ ಪವಿತ್ರೀಕೃತವಾದ ದೇವಾಲಯವು ಜೀರ್ಣವಾಗಿರಲು,

ಅತ್ತೇಯಸಗೋತ್ರ ಅತ್ಯಲಾಯನಸೂತ್ರ ಬುಕ್ಕಾಬಾನುವರ್ತಿಗಳಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಶ್ರೀ ಚಾಮರಾಜೇಂದ್ರ ಮಹೀಪಾಲರ ಧರ್ಮಪತ್ನಿ ಶ್ರೀ ಮಹಾರಾಜ್ಞಿ ವಾಣೀವಿಲಾಸದ ಕೆಂಪುನಂಜಮಾಂಬಾ ಗರ್ಭಸುಧಾಂಬುಧಿರಾಕಾಸುಧಾಕರಾಯಮಾನ ಶ್ರೀ ಚಾಮುಂಡಿಕಾಂಬಾ ವರಪ್ರಸಾದೋದ್ಭವರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನ ನಿಖಿಲ ದೇಶಾವತಂಸ ಕರ್ಣಾಟಕ ಜನಪದ ಸಂಪದಧಿಷ್ಠಾನಭೂತ ಶ್ರೀಮನ್ಮಹೇಶ್ವರ ಪುಷ್ಪಾಸಂಸ್ಥಾನ ಮಧ್ಯದೇದೀಪ್ಯಮಾನ ನಿಖಿಲಕಲಾನಿಧಿ ಕುಲಕ್ರಮಾಗತ ರಾಜಕೀತಿಪಾಲಪ್ರಮುಖ ನಿಖಿಲ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡಲಾನುಭೂತ ದಿವ್ಯರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪ ಅಪ್ತತಿಮವೀರ ನರಪತಿ ಬಿರುದಂತೆಂಬರಗಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲಪಯಃ ಪಾರಾವಾರ ಕಲಾನಿಧಿ ಶಂಬಚಕ್ರಾಂಕುತ ಕುರಾರ ಮಕರ ಮತ್ಸ್ಯ ಶರಭ ಸಾಳ್ವ ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗುರುಡ ಕಂಠಿರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತರಾದ ಕರ್ಣಾಟಕ ಸಿಂಹಾಸನಾಧೀಶ್ವರ

ಶ್ರೀಮನ್ನಾಲ್ವಡಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜೇಂದ್ರ ಒಡೆಯರ್

ಬಹಾದೂರ್ ಜಿ ಸಿ ಎಸ್ ಐ, ಜಿ ಬಿ ಇ, ಯವರು

ಶ್ರೀ ವಿಜಯನಾರಾಯಣಸ್ವಾಮಿಯವರ ದೇವಾಲಯವನ್ನೂ ಅದರ ಪ್ರಾಕಾರದಲ್ಲರುವ ಇತರ ಕಟ್ಟಡಗಳನ್ನೂ ಜೀರ್ಣೋದ್ಧಾರಮಾಡಿಸಿ ಶಿಥಿಲವಾಗಿದ್ದ ಶುಕನಾಸಿಯೇ ಮೊದಲಾದ ಭಾಗಗಳನ್ನು ಎತ್ತಿಕಟ್ಟಿಸಿ ಭಿನ್ನವಾಗಿದ್ದ ಗರುಡದೇವರು, ರಾಮಾನುಜಾಚಾರ್ಯರು ಮೊದಲಾದ ಮೂರ್ತಿಗಳ ಸ್ಥಾನದಲ್ಲಿ ನೂತನ ವಿಗ್ರಹಗಳನ್ನು ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿ, ಪ್ರಾಚೀನ ಶಿಲ್ಪಕ್ಕೆ ಹಾನಿ ಇಲ್ಲದಂತೆ ಚಿತ್ರಿತವಾದ ಕಲ್ಲುಗಳನ್ನು ನಿರ್ಮಲಮಾಡಿಸಿ, ಪ್ರಾಕಾರಕ್ಕೆ ರಾಕ್ಷಾ ಕಲ್ಲನ್ನು ಹಾಕಿಸಿ ದೇವಾಲಯಕ್ಕೆ ಕಾವೇರಿಯ ಜಲಪಾತದಿಂದ ತಂದ ವಿದ್ಯುಚ್ಛಕ್ತಿಯ ದೀಪಗಳನ್ನಿಡಿಸಿ ಶ್ರೀ ಚೆನ್ನ ಕೇಶವಸ್ವಾಮಿಯವರ ಪಾದಸೇವೆಯನ್ನು ಮಾಡಿ ಧನ್ಯರಾಗಿ ಪರಲೋಕವಾಸಿಗಳಾಗಲು, ಅವರ ತಮ್ಮಂದಿರು ಶ್ರೀಮದ್ಭವರಾಜ ಕಂಠೀರವ ನರಸಿಂಹರಾಜ ಒಡೆಯರ್ ಬಹಾದೂರ್, ಜಿ ಸಿ ಐ ಇ, ಯವರ ಧರ್ಮಪತ್ನಿ ಶ್ರೀಮದ್ಭವರಾಜ್ಞ ಕೆಂಪುಚಲುವಾಜಮ್ಮಣ್ಣಿಯವರ ಗರ್ಭೋದಧಿಯಲ್ಲಿ ಉದಿಸಿದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ಮೊದಲಾಗಿ ಪೂರ್ವೋಕ್ತವಾದ ಬಿರುದುಗಳಿಂದ ಅಲಂಕೃತರಾದ ಮೈಸೂರಿನ ಮಹಾರಾಜ

ಶ್ರೀ ಜಯಚಾಮರಾಜ ಒಡೆಯರ್ ಬಹಾದೂರವರು

ಬೇಲೂರು ಮತ್ತು ಹಳೇಬೀಡುಗಳಲ್ಲಿ ದೇವಾಲಯಗಳ ಜೀರ್ಣೋದ್ಧಾರವನ್ನು ಮುಂದುವರಿಸಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಭಕ್ತ ವಿಗ್ರಹವನ್ನು ಪಂಚಲೋಹದಲ್ಲಿ ಮಾಡಿಸಿ, ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ೧೮೩೩ನೆಯ ಸ್ವಭಾನು ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಶುದ್ಧ ೧೩ ಬುಧವಾರದಲ್ಲಿ ಬೇಲೂರಿನ ಶ್ರೀ ವಿಜಯನಾರಾಯಣಸ್ವಾಮಿಯವರ ದೇವಾಲಯದಲ್ಲಿ ಪ್ರತಿಷ್ಠೆಮಾಡಿಸಿ ಒಪ್ಪಿಸಿದ ಶ್ರೀಕರ ಶಿಲಾಶಾಸನ

ಮದ್ವಂಶಜಾಃ ಪರಮಹೀನತವಂಶಜಾ ವಾ |
ಯೇ ಭೂಮಿಪಾಃ ಸತತಮುಚ್ಚ್ವಲ ಧರ್ಮಚಿತ್ತಾಃ ||
ಮದ್ವರ್ಮಮೇವ ಸತತಂ ಪರಿಪಾಲಯಂತಿ |
ತತ್ಪಾದಪದ್ಮಯುಗಳಂ ಶಿರಸಾ ನಮಾಮಿ ||

|| ಶ್ರೀ ಮಂಗಳಂ ಶ್ರೀ ||

Arsikere

The Executive Engineer, Hassan Division, Hassan, reported that certain Virasaiva gentlemen of Arsikere made arrangements to instal electric lighting in the Isvara temple at Arsikere and completed the work without previous Government sanction. Since the temple is a first class Ancient Monument on the Conservation List and no repairs, alterations, etc., could be carried out without the approval of the Director of Archaeology according to the Ancient Monuments Preservation Regulation, the Deputy Commissioner, Hassan, was addressed with the request that the Public Works Department officers might be instructed to stop all further work and that the sketches and estimates might be prepared and forwarded to this Department. The Deputy Commissioner called for a report from the Amildar, Arsikere, in the matter. It was reported that the lights were installed by the President of the Virasaiva Mandal at Arsikere at the request of the devotees. The route plan and the estimate were sent to this Department for scrutiny. During September 1943 the temple was

inspected in the company of the Amildar and the following improvements were suggested --

- 1 Flat domes may be put in the navaranga.
2. One more light may be put upon the brackets of the south-east pillar of the navaranga for flood lighting the central ceiling
3. All the casings may be coated with dark slate colour to match the neighbouring stones
- 4 In the west square of the navaranga the bracket is out of harmony with the architecture. But it need not be removed now since it is ornamental.
5. A flood light may be provided in the gaibhagriha
- 6 A wall plug may be put up in the west of the navaranga and provided with twenty-five feet of wiring and a flood torch to show the ceilings to the visitors.
- 7 All the ugly structures in front of the Pañchāyatana shrines in the navaranga may be removed.
- 8 The insulating pipe connection may be carried under the eaves to be inconspicuous
- 9 The Kalāśa lights are all rights', but the wiring has to adhere close to the walls and has to be painted so as to be inconspicuous
- 10 The light post may be shifted to about 6 feet to the south and the guy wires may be fixed to the ground.
- 11 Though the light in the mukhamantapa is all right, the casing has to be painted over to be inconspicuous.

In addition to the above-mentioned suggestions for improvement, the position for the lights and wiring for the double temple was also suggested. In the latter case about seven lights would be required. The Amildar has since been requested to send up a report indicating the present stage of the work.

Repairs and Maintenance of Ancient Monuments

[Based on the Reports of the Sub-Division Officers]

Reports of inspection of the ancient monuments made by the Revenue Sub Division Officers have been received only from the Deputy Commissioners of Hassan, Shimoga, Chitaldrug and Tumkur Districts. As per the instructions contained in the standing orders it is very necessary that these reports are received from all sub-divisions in the State to comprehend the state of the ancient monuments and appraise the needs in respect of each. No report has been received from the Government Architect either. Till the work of looking into the conservation of ancient monuments as proposed by the Ancient Monuments Preservation Regulation

Committee is transferred to the Archaeological Department, it is desirable that periodical reports from officers responsible for inspection and conservation should be forwarded in time to the Director of Archaeology, so that he might take suitable action in the light of the instructions contained in the Mysore Archaeological Manual and the Ancient Monuments Preservation Regulation, 1925. It is also necessary that the reports should conform to the prescribed form, for it is only then that some information could be had about the state of a monument. Mere lists of the monuments inspected will not serve any purpose, because they contain nothing more than the names of the monuments which are already known.

HASSAN DISTRICT.

The Deputy Commissioner, Hassan District, has forwarded a list of ancient monuments and important Muzrai institutions—containing in all 11 names—in the Saklespur and Hassan Sub-Divisions, which are stated to have been inspected by the Sub-Division Officers during the year 1943-44. The Sub-Division Officers may kindly be directed to forward their reports in future in the prescribed form.

The Sub-Division Officer of Saklespur is stated to have inspected the Kēsava temple and inscriptions at Bēlūr, the temples, Bastis and inscriptions at Halebīd and the fort at Manjarabad. The Sub-Division Officer, Hassan, is stated to have inspected the Mālekal Tnupatī Venkataramana temple at Arsikere and the Lakshmī-narasimha temple at Holenarasipur.

SHIMOGA DISTRICT.

All the institutions are reported to be in a fairly good condition. The question of effecting repairs to some of the institutions is stated to be under correspondence. It is reported that estimates for repairs to the Kēdārēsvara and Bhērundēsvara temples at Belgāvi, the Trimūrti Nāiāyana temple at Bandalike and the bastis at Narasāpura have been called for. It is understood that an estimate for Rs 1,880 has been sanctioned for effecting repairs to the Chandrasāla of Śrī Rāmēśvara temple at Keladi and that the amount has been placed at the disposal of the Executive Engineer, Shimoga. The estimate for effecting repairs to Śrī Keladi Maṭṭikārjuna temple, Sagar Taluk, is said to have been revised by the Government Architect and that for fixing a tablet stone in the Durbar hall of Sivappa Naik's Fort at Nagar to have been sanctioned and to be pending with the Public Works Department. It is reported that the tablet stone has been replaced.

CHITALDRUG DISTRICT

Inspection reports received from the Sub-Division Officers of Chitaldrug and Davangere have been forwarded by the Deputy Commissioner.

The institutions inspected in the Davangere division are the following '—

1. Jain Basti, Heggere
2. Īsvara temple, Ānekonda
3. Hariharēśvara temple, Harihar
4. Īsvara temple, Nandigudi.
5. Īsvara temple, Nanditāvare

All these monuments are stated to be in good condition.

There are four monuments in the Chitaldrug Sub-Division, *viz*,

1. Rock-cut temple at Rāmadurga
- 2, 3 and 4—Aśoka's inscriptions at Siddāpura, Brahmagiri and Jatingi Rāmēśvara hills.

These monuments are reported to be in good condition.

TUMKUR DISTRICT

Only the inspection reports received from the Sub-Division Officer, Madhugiri Sub-division, have been received from the Deputy Commissioner, Tumkur.

In respect of the Mallik Rihan Darga at Sira, it is said that the main building is in good condition and that the compound needs repairs. The Jumma Masjid at the place is stated to be in good condition and that its environs are kept clean and tidy

At Madhugiri the Mallēśvara temple is reported to be in a good state of preservation. Some petty repairs are said to have been effected during the year. The Venkataramana temple, which is also stated to be in good condition, is said to be in need of some petty repairs. The Fort at Madhugiri is also stated to be in need of some further repairs here and there. Removal of rank vegetation is recommended

The Mallēśvara temple at Midigēsi is reported to be in a good state. But some petty repairs, like the provision of a wooden door to the mahādvāra, are stated to be necessary. The environments are reported to be not clean and tidy. Similarly the Venkataramana temple at the place, which is also in a fairly good state, is said to require some repairs. The yāgasāla and pākāsāla are stated to be leaky and the outside mantaps in a dilapidated condition. Removal of the abundant growth of vegetation between the slabs in the flooring of the temple is recommended.

PART III—STUDY OF ANCIENT MONUMENTS AND SITES.

MYSORE DISTRICT.

Suttur.

(NANJANGUD TALUK)

Suttur is a village nine miles east of Nanjangūd on the banks of the Kapuñi.

Situation.

It is in the midst of a large tract of low-lying rice fields and is marked out for its flourishing wealth. The oldest temple of the place is that of Nārāyanasvāmi which appears to be part of an old agāhāra hailing from the Chōla times. The other temples are those of Sutturamma, Sōmēsvara, Vinabhadra and Jina.

NĀRĀYANASVĀMI TEMPLE.

The Nārāyanasvāmi temple has an image of Varadarāja which appears to hail from the Ganga times (pl I, 1). It is four feet high and the image is in high relief emerging from the slab of which the background is made. It wears a tall tumbler-shaped kirita

Varadarāja

with a flattish top and converging sides and has its hands thus abhaya, simple chakra with a plain cross, sankha and dāna. The mace is in the background behind the right front arm. It has a necklet, yajñōpavīta, a girdle, shorts and bracelets but is on the whole plain. The image appears to be that of Varadarāja and reminds us of the Śrīnivāsa images of Talkād by the absence of a tōrana in spite of there being a background slab (*See* M.A.R. 1918, p. 24).

In the inscription it is called Nāgakēśava and the temple is said to have been built by Hoysala Narasimha (C. 1169 A.D.).

Description of temple

as it stands to-day is a minor structure of the Hoysala times with beautiful lotuses, cruciform corner pilasters and a fine soapstone doorway and wall. The navaranga appears to have been rebuilt in the Ummattūr times, but the front porch has a nine-panelled ceiling stone with dancers and royal elephants. This design is interesting and different from the usual Dīpāla flat panel.

The outer face of the double wall which is also of potstone is ornamented with niches under finely carved canopies.

SUTTURAMMA TEMPLE.

About a furlong to the east of the village between the channel and the rice fields stands a small temple with pillars of the Ganga times,

A Ganga structure.

containing a set of Saptamātrika images, nine in all, each a separate piece, about 2½ feet in height. In the navaranga of

octagonal pillars is a Ganēśa which ought to be restored at the north end of the series in the garbhagriha in place of the 2nd image which is a small one out of size. Nearabout the temple there are a number of viragals

Close to the temple there is an interesting image of Bhairava with a dog or lion to right, a similar short-necked animal to left.

SŌMĒŚVARA TEMPLE,

The Sōmēśvara temple has been briefly described by Mr R Narasimhachar in the Mysore Archæological Report for 1918. It was a
General description. Hoysala trikūtāchala facing east with the main structure

of granite and the ornamentation and images of potstone. The temple was rebuilt about fifteen years ago, the old features being retained here and there (Pl. II, 1)

In the west cell is the Sōmēśvara linga, a medium-sized one, belonging to the
Chola linga Chōla times and evidently set up by the Hoysalas in their newly built temples. The garbhagriha and the śukanāsi have finely carved lotus ceilings

The south cell contains a beautiful image of Śankara-Nārāyana evidently of Hoysala workmanship (Pl I, 2). It is about five feet high
Sankara-Narayana with a tōraṇa of the same stone. It is on the right Śiva with jatā-makuta, trisūla and akshamāla, and on the left it is Viṣṇu with kirīta-makuta, chakra and sankha. Below is a pedestal with a bull and Garuḍa together

In the north cell is a fine Saptamātṛika set without Virabhadra and Gaṇapatī. To its west is a figure of Chāmundā of Hoysala workmanship (Pl I, 4).

The navaranga pillars are of the round bell-shaped type, of granite and without polish.
Navaranga mantapa

On the Sōmēśvara navaranga doorway is a group of the Trimūrtis (Pl II, 2) on one slab with Śiva in the middle

In front of the temple stands a small mantapa of four vase-shaped pillars of the Hoysala period. Its Nandi was transferred to a small shrine to the east in the Ummattūr days. On the pillars of this shrine are two votive reliefs of a father (wearing long coat and puggree—Pl. I, 3) and a son in religious dress.

The original tower of the temple is seen in a photograph retained in the mant
Tower. It is seen that the top was an ornate Hoysala structure with numerous potstone sculptures. Though rudish and lacking in finish, they are finely designed with Yakshas and dancers under toranās.

The old sculptures have been imbedded in the compound wall and preserved
Old images From the south clockwise, the chief of them are :—

Seated Brahma.

Śiva dancing as Jalandharahārī.

Fine Yaksha and Yakshi figures and Kinnarīs. (In the south-west corner of the temple is a small linga under a fine little potstone shrine called Mūlasthānēśvara, evidently of the Chōla times as seen from the inscriptions)

(In the north-west corner is a dancing image of Kālī, four-handed with padma, kalāśa, damaruga and hand let loosely down).

Bhairava

Dancing Śiva

To the right of the Sōmēśvara temple is a small shrine of Mūlasthānēśvara linga rebuilt out of old ornate materials.

VIRABHADRA TEMPLE

A few yards to the right of the Sōmēśvara temple is a small shrine of Virabhadra of Hoysala workmanship. Its fine Virabhadra was removed from the north Sōmēśvara temple. The doorway appears to be Chōla (Pl II, 3). Outside in a small shrine stands Pārvatī which evidently was inside the compound formerly

**Virabhadra and
Parvati.**

SRI VĪRASIMHĀSANA MĀTHA.

By far the most important institution at Suttūr is the Vīraśaiva Matha which is generally known as the Vīrasimbāsana or the Śivarātrisvāmi Matha. A poetical account of its traditions was composed by Mr. Sangappa Sastiy in 1933. Unfortunately the documents on which the account is said to have been based have mostly been lost and the history of the Matha cannot be easily verified. However, existing inscriptional and literary evidence shows that the Matha was flourishing in about 1500 A D and is thus an ancient institution. It claims to have about 40 branch Mathas. Its buildings are all modern except the Sōmēśvara, Mūlasthānēśvara and Virabhadra shrines. Some of the previous svāmis of the Matha are well known men of learning who have made useful contributions to the Vīraśaiva literature. The present senior Svāmi, who is said to be the twenty-second from the founder, is named Śivarātri Svāmi. He has a considerable following among the Vīraśaivas of the Mysore District and the neighbourhood. He is a person well known for his charities and patronage of education among the Vīraśaivas. The Matha is maintaining a number of Sanskrit pāthasālas and students' hostels in Mysore, Nanjangud and elsewhere, thus worthily upholding the name it has earned by its antiquity and influence,

OLD RELICS AT THE MYSORE JAIL.

At the invitation of Mr T H Aneer, B.A., Superintendent, Mysore Jail, in connection with the discovery of certain brick foundations

An old cannon.

and pieces of cannon in the enclosure of the Mysore Jail, a visit was paid to the Jail on the morning of the 1st

March 1944 Two pieces of cannon said to have been discovered a little below ground level in the area of the Jail gardens sometime ago were both examined. One of them is fragmentary and appears to have been quite a massive muzzle-loader of the days of the early Mysore kings, though a part only of the chamber exists at present. Like the cannon of about two hundred years ago it is made of massive bars of iron welded lengthwise at first, and then covered over by a series of massive rings welded together. Similar pieces are seen at Madhugiri, Nidugal and other *drugs* in the State. The other is a typical muzzle-loading cannon quite complete as a specimen, (Pl XI, 2) with all its different compartments like the cascabel, the first re-enforce, the second re-enforce, the chase and swell of muzzle, all existing intact. The piece is of iron and cast solid to a length of 6'-1" from the cascabel to the muzzle. The different compartments are all marked by rings cast in the metal itself. The circumference of the breech ring is 2'-5½", while the circumference and diameter of the muzzle are 1'-5½" and 3½" respectively. The depth of the bored chamber is about 5'. Of the projections in the middle of the cannon the trunnion at the top appears to have been broken and lost, while the rimbase is existing in part. There is a small hole on the surface of the first re-enforce. A Kannada inscription reading "Sri Chikadēvarāya" is engraved on the surface of the chase, but the last letter appears to have been somewhat disfigured in a subsequent period. At any rate the discovery of a cannon of that period is very interesting and the piece deserves to be preserved in a safe place until it can be removed to a museum. The cannon may have been mounted on a wagon and used as a field piece.

Some courses of brick and mortar walls laid bare below ground level close by

Earlier structures

the dining shed, a tile-roofed structure reported to have been built in about 1916 in the middle of the Jail enclosure, consist mainly of a thicker course (2'-6") running east to west to a length of about 15' and a thinner course (1'-3") running north to south to the south-west of the thicker course. The thicker course of wall is plastered on either side and has been laid bare to a depth of about 7½ ft on the outer (northern) side where the plaster work is ornamented with four panels representing pointed Muslim arches. A little above the bottom of each panel is worked in brick and mortar a projecting conduit or table, square in shape, with an iron pipe fitted in its centre evidently meant for conveying water. When reservoir water was not

required any more, the taps were removed and the pipes were plugged up. At the floor level are found circular depressions under each pipe and they indicate that water vessels were being kept there. The bricks used in the structure are quite like modern ones and measure $9" \times 4\frac{1}{2}" \times 2\frac{1}{2}"$. This fact coupled with the existence of the iron pipes suggests that the structure, which has to be identified with a water reservoir, cannot have been very old, at any rate, not older than about 60 or 70 years. Such masonry reservoirs were in common use in Mysore about 30 years ago, before the high level reservoir was constructed.

The floor level of the Jail building which is known to have been in use from about 1860, was not much lower than the present level. But the floor level of the reservoir, as is evident from the excavations, was about $7\frac{1}{2}'$ lower. It has therefore to be assumed that on the northern side there must have been a flight of steps leading down to the pipes. This flight perhaps lies buried under the superstructure built in 1916. The thinner course of the earlier wall running north to south to a distance of about 10' to the north-west of the reservoir and perhaps abutting on to it takes a turn towards east, but its alignment is lost beneath the superstructure. Only the inner side of the wall is plastered, while the outer side is bare. This circumstance also supports the inference made above that there was a flight of steps leading down to the pipes.

Whether the reservoir was meant for the use of the horse-stables reported to have been formerly existing here or for supplying water to the public of those days, is a matter for future investigation. In any case the buildings do not appear to be important from the point of view of this department.

KOLAR GOLD FIELDS.

Ancient Gold extracting Implements from Kolar

Mr Benn White, Superintendent, Oorgaum Gold Mining Company, Oorgaum, sent during March, 1944, one 'anvil' stone and four 'mullers', enquiring how these were used by the ancient gold extractors and whether such specimens were met with in Chitaldrug. The anvil stone has depressions on all the four sides which are no doubt due to grinding. But the smaller 'mullers' do not appear to have been used in conjunction with such 'anvils', for their worn surfaces do not correspond to the depressions on the 'anvils.' It appears very probable that they were used independently for reducing the quartz to pieces before they were subjected to being ground on the 'anvils.' For purposes of grinding, the ancients may have used pestles, specimens of which may yet be found if searched for carefully in the area in which the specimens sent for examination, were discovered.

The hemispherical depressions in the centre of the 'mullers' appear to have been caused by striking the quartz pieces which were perhaps placed in between them, while the worn surfaces round about the depressions are perhaps due to the stones coming into contact with one another. It is also probable that the flat ones among these 'mullers' were used as 'anvils' by the gold extractors of old and the round and prismatic ones as hammers. Bruce Foote has cited some specimens of such 'anvils' as, for instance, No 426 on Plate 52 of his "Indian Pre-historic and Proto-historic Antiquities". No 1446 of Plate 48, *ibid*, is very much like the specimens received from Mr Benn White. Bruce Foote calls it a mallet. It is of diorite and was found by him southwest of Nagaladinne in the Bellary District. Another specimen, No 3396 on Plate 19, *ibid*, appears also to belong to the same class, but Bruce Foote calls it a 'thumbstone' flaker. It was found by him in Kanja, Vyara Taluk, Baroda State.

Many other examples are cited by Bruce Foote in his "Catalogue Raisonne" as coming from different parts of the Bellary and Salem districts and from certain parts of the Mysore and Hyderabad States. Such specimens have not come to light in the Chitaldrug district, so far. But it would be highly interesting to pursue the subject further. Mr Benn White has very kindly allowed the specimens to be retained in the office museum.

KADUR DISTRICT.

Kadur

Ancient Images and Pillars near the Sinirhonda

Just outside the fort wall of the older city of Kadūr and to the west of the railway line, there is a *sīnir-honda* which is the principal source of drinking water in the place. On the north-west bank of the pond there are two temples—one of *Īśvara* and the other of *Āñjanāya*—both of which are structures of about the 17th century.

Against the front wall of the *Īśvara* temple is set up a mutilated image of *Ganēśa* which is well-carved and belongs in all probability, to the Hoysala period (Pl. III, 1).

Hoysala Ganesa.

In the front verandah of the *Āñjanāya* temple there are four pillars which are all minutely carved with figure sculptures and suggest workmanship of the Rāshtrakūta period. The pillars are

Rashtrakuta pillars.

hewn out of soap-stone of a hard variety and are all square in shape with the sculptural friezes worked in bands running on all the four faces of the pillars. These friezes depict Purāṇic episodes as follows.:-

I First Pillar from the East.

EAST FACE —

(Pl V, 1).

1 *Top Panel*—Inside a horse-shoe-shaped panel a two-handed figure is represented in the attitude of subjugating an elephant. The figure holds a mace in the right hand. Possibly it is Bhīma killing Bhagadatta's elephant.

2 *Second Panel from above*—Here are represented the Yamalārjuniya episode of Krishna's life (on the right) and Bakāsuvadhā (on the left).

3 *Third panel from above*—Śiva and Arjuna are represented as fighting over a fallen boar. Behind Arjuna is Pārvatī. Śiva is four-handed holding trident and damaru in his back hands. He is depicted as if he is about to fall. The scene is bordered by a rosary band.

4 *Bottom panel*—A horse-shoe-shaped panel like the top one, with padma in the centre.

SOUTH FACE —

1 *Top panel*—Inside a horse-shoe-shaped panel is depicted the figure of a person in the attitude of worshipping a serpent with raised hood.

2 *Second panel from above*—Here are represented two persons and two crocodiles and further to right a cradle with a baby in it shaded by a serpent spreading its hood. Evidently the baby is Krishna and the crocodiles represent the river Yamunā. The scene thus depicts the crossing of the river by Vasudēva with his new born babe Śrī Krishna as related in the Bhāgavata story.

3 *Third panel from above*—In the middle of this panel a linga is shown. Above the linga there is a boar which is being shot at from either side by two persons carrying bows. The figure on the right is probably Arjuna and that on the left Śiva. Behind Śiva, Pārvatī is standing. The third panel from above on the east face is evidently in continuation of this panel since the boar there is shown as having fallen. This panel too is bordered by rudrāksha.

4 A floral representation inside a horse-shoe-shaped arch.

The west and north faces of the pillar could not be studied since they are imbedded in the wall.

II. Second Pillar from the East.

(Pl IV).

Here also there are four worked panels rising one upon another and each marked from the other by floral or other ornamentation.

1 *Top panels*—The top panels on the four faces consist of highly ornamented horse-shoe-shaped arches supported by makaras on either side on the south and west faces and flowers on the east and north faces. Inside the arch on the south

a flower is represented, inside that on the east a medallion is shown, in that on the north a flower with its petals disposed as on the chakra of the Halimidi inscription, while inside the arch on the west a mayūra or peacock is figured in the attitude of trimming its feathers

2. *Second frieze of panels from above*—This frieze consists of a scroll, on the south, two Vidyādhara on the east, two peacocks carrying a garland of rosary on the north and a highly decorated makara tōrana on the west with two rearing lions in the middle.

3. *Third frieze of panels from above*—On the south face of the pillar, Rāvana is shown as proceeding to Mount Kailāsa for penance. On the east face of the pillar he is shown as approaching Śiva and Pārvatī on Mount Kailāsa and begging perhaps for the gift of Pārvatī who thereupon becomes Kālī as represented on the extreme left of the panel. On the north face of the pillar he lifts the Mount Kailāsa on the top of which Śiva and Pārvatī are seated. On the west face of the pillar he is shown as worshipping the linga sacrificing his heads one after another. The heads are laid on the līnga as they are severed from the body. Nine heads are thus sacrificed and laid, when Śiva makes his appearance. Flying Vidyādhara are shown as playing divine music on their lutes. The figure of Rāvana is shown on the right with a drawn dagger for the sacrifice, while on the left he is shown as worshipping Śiva.

4. The bottom panels on the four faces of the pillar contain horse-shoe-shaped arches with flowers in the middle

III. Third Pillar from the East.

(Pl V, 2 and 3).

1. *Top Panels*—The top panels on the four faces of this pillar contain also horse-shoe-shaped arches. In the middle of the arches on the south face, god Ganēsa is seated. On the east face of the pillar, the arch has the figure of an elephant in the attitude of uprooting a tree. The attitude is very vigorous. On the north face the arch is carved in the middle with the figure of an elephant in the attitude of killing a person by driving its tusks into him. The person has fallen to the ground. On the west face of the pillar, the arch has the figure of an elephant which is in the attitude of heaving a person aloft after driving its tusk into his body.

2. The south face of the second frieze from the top is carved with the figure of a seated two-handed lady with chāmaras on either side. In the panel to the right of the figure is a standing Nandi, while in the panel to the left a group of trees is sculptured. On the east face of the pillar the frieze shows a bridged ocean with two persons standing on the bridge. May these figures be of Rāma and Lakshmana in the attitude of crossing the ocean? In this case the figure of the lady on the

south face might be Sita in Asōkavana. On the north face the frieze consists of three panels, one containing a Kalasa, the second a standing elephant and the third a full-blown lotus. On the west face also the frieze has three panels, the first showing the sun, the middle one a tree and the third one a swan.

3. The third frieze of the pillar starts on the north face. Vāmana approaches king Bali (on the north), Bali makes the gift (on the west), Vishnu's Trivikramāvatāra (on the south); and, on the east, Vishnu is represented as Janārdana holding padma, chakra, śankha and gadā, while Bali is being led as a captive to hell.

4. The bottom panels of the pillar contain figures of horse-shoe-shaped arches with flowers inside them.

IV Fourth Pillar from the East.

(Pl. V, 4)

The first and second friezes from above are ornamental. On the east face of the third frieze there is a vigorous representation of Śiva as Gajāsuraṁardana, with Gaṇeśa to his right and Kālī (?) to left. On the south face of the pillar the frieze contains the figure of Tāṇḍavēsvara. The latter group of sculptures is well carved.

Above these pillars which may all be ascribed to the Rashtrakūṭa period as indicated by the style of their workmanship, the brackets consist of ribbed ornamentation as in the Chōla and earlier examples.

CHENNAKĒŚAVA TEMPLE

The Chennakēśava temple is situated at a distance of a few yards to the north-west of the pond called sīnir-honda. It faces east and

General description

happens to be a plainly built structure with plain outer walls and characterless cylindrical or octagonal or sixteen-sided pillars. The temple contains three cells in a row.

The southern cell enshrines a marble figure of Lakshmīnarasimha said to have been brought over from Keresante some years ago. The

The images.

central cell contains an image of Chennakēśava (Pl. III, 3) which shows traces of good workmanship and well worked details of ornamentation as in Hoysala sculptures. On the prabhāvali of the god the ten incarnations of Vishnu are represented. But the face of the god has become pitted and ugly. It is very probable that it was touched up at a later period, probably in the 17th century. In the northern cell is enshrined an image of Vithala which appears to belong to about the 16th century (Pl. III, 4). It has no prabhāvali and its two hands are akimbo.

Pattanagere

Situation At a distance of about five miles to the south of Kadūr, the village of Pattanagere is situated. To the north of the village are found the ruins of an ancient mud fort wall and an ancient Hoysala temple dedicated to Lakshmī-Nārāyaṇa.

LAKSHMĪ-NĀRĀYANA TEMPLE.

General description The Lakshmī-Nārāyaṇa temple faces east and appears to have been built in more than two periods. The garbhagrha, śukanāsi and navaranga form the original structure which was built during the Hoysala period. The mukhamantapa with its two cells dedicated to Yōgā-Narasimha (north) and Vēnugōpāla (south) belongs to about the mid-Vijayanagar period, as indicated by the pillars which are of granite and cylindrical with plain brackets. The brick and mortar parapet appears to belong to about the 17th century, that is, to the period to which the mud fort wall at the place may be ascribed. But the brick tower, which rises in the form of a stepped pyramid and consists of seven steps, has an ancient look and may be as old as the original structure.

The outer walls of the original structure of the Hoysala period are raised on a basement consisting of four cornices of which the middle two have the unworked latin cross, square and other mouldings. The walls are relieved by slender right-angled pilasters. Above the eaves the cornices have once again unworked mouldings meant for the representation of kīrtimukhas, etc.

The outer walls of the mukhamantapa are plain and characterless, consisting of granite slabs.

The images. The images in the cells of the mukhamantapa are good works of art. The image of Yōgā-Narasimha in the northern cell appears to belong to about the 14th century. It is said that it was brought over here from elsewhere and installed in the cell. The image of Vēnugōpāla in the southern cell is a beautiful sculpture belonging, perhaps, to about the 12th century and resembling the Vēnugōpāla image in Adagūr near Halebid. In the south cell another image of Yōgā-Narasimha, but mutilated, has been placed.

Navaranga. The navaranga doorway, though short, is typically Hoysala in character with the usual vertical mouldings and figures of dvārapālas carved on the jambs and the lotus and an unworked central panel on the lintel. The four central pillars of the navaranga are of soapstone and bell-shaped.

The main image of Lakshmī-Nārāyaṇa in the main garbhagriha is gracefully
Main image. worked and about 4½ feet high including the pedestal

NAGARĒŚVARA TEMPLE

The Nagarēśvara temple is situated a few yards to the south-east of the
 Lakshmī-Nārāyaṇa temple It is simple in design but
An old structure very probably the oldest in the village It is low-roofed
 with characterless outer walls The four central pillars in
 the navaranga consist of the four-sided, sixteen-fluted, eight-sided and wheel mould-
 ings like the pillars in the temples of the eleventh century in the Dāvanagere taluk,
 Chitaldrug district.

Asandi

VIRABHADRA TEMPLE

The temples at Āsandi have been described in the Annual Report of this Depart-
 ment for 1942, pages 66-70. The Virabhadra temple at the place, which was
 constructed in 1205 A.D. by a certain Hanaha Sāhani according to the inscription,
 Kadur 149, contains some noteworthy architectural pieces, like the navaranga pillars
 (Pl. VI, 3), the doorway of the western cell enshrining Virabhadra and the navaranga
 (Pl. VI, 1) and porch ceilings which show delicate workmanship and lovely
 ornamental details

The doorway of the western cell (Pl. VI, 2) is elaborately worked with decorative
 details appearing on the jambs, the lintel, the pediment and
Doorway of main cell the architrave The jambs on either side have, at their
 bottom, small, but well-worked, images of Śaiva dvārapālas,
 each of whom is attended by chāmara-dhārinis and male attendant figures Above these
 images and running vertically on each jamb appear the following mouldings floral,
 scroll, pilaster, scroll again and medallions The pilasters are highly indented and
 cruciform The lintel has a horizontal frieze of beaded hangings and two hanging
 lotuses, one on either side, the upper part of each lotus being surmounted by a lion
 rearing on an elephant. The pediment in the middle of the lintel has a fine rilievo figure
 of Gajalakshmī seated under the sun and the crescent with fly whisks on the extreme
 sides The elephants on either side pour over the goddess the sacred water carried
 in pots Above the lintel stone there is an eaves-shaped cornice whose front face has
 been worked in three friezes of which the bottom one is carved with rosary garlands
 and the top one with dentil mouldings at the indentations The eaves here are
 divided by indentations into three compartments each of which bears a panel in the
 middle well-worked with the representation of a kīrtimukha (The panel on the
 south, however, is unworked) Above the eaves-shaped cornice there is another

frieze of sculptures on the architrave, the extreme sides of which have rilievo curvilinear turrets with rearing lions on either side. In the middle of the frieze there are three shrines depicted as being borne on bell-shaped pillars and surmounted by stepped turrets provided with dentil mouldings on the cornices and finials at the top. The middle shrine has in its front the representation of Gaṇeśa, while the side shrines have Yaksha attendant figures

The ceiling of the garbhagriha rises on an octagon with two concentric squares above. The upper square is one piece and is carved with a row of lotus flowers all round forming an ornamental border to a panel whose centre is carved with the representation of an open lotus with its petals clearly marked and its corners shown in high relief

Ceilings.

The ceiling in front of the garbhagriha is square and is divided into nine panels by lines of lotus buds. The central panel is carved with a forceful figure of Tāṇḍavēśvara while the surrounding panels have the figures of the eight Dikpālakas arranged in their respective positions.

The ceiling of the porch rises in three stages. The first is an octagon, the front face of the corner and side stones bearing figures of the eight Dikpālakas with pairs of warriors marching in panels between them. The under-surfaces of the corner stones bear highly variegated kirtimukhas. The second stage of the ceiling is a square whose under-surface is carved with scroll work represented as issuing out of the fangs of simha-lalātas depicted in the centre. Along the edges of the under-surfaces run rows of short graceful lotus buds. The front or inner face of the square has figures of dancing groups representing Mōhinī on the east and west and Tāṇḍavēśvara on the north. The dance is to the accompaniment of the flute, the drum and the mṛḍanga. The dance of Mōhinī on the east is in the presence of Bhanava. On the west a two-handed male figure is represented as dancing with Mōhinī (Bhasmāsura ?). On the south inner face, there is in the centre a seated figure under a hood-like canopy, with another figure standing under a similar hood-like canopy. To the right there are three figures of whom one may be identified with Bhanava and another with Bhettāla. To the left there are the figures of Virabhadra and Skanda, the latter holding a spear. The third stage of the ceiling is formed by the upper square which is carved with a high rilievo figure of a dancing deity who is six-handed holding vajra, parasa, pointing towards heaven, pāśa, dāna and phala. To his right is represented an elephant, while to his left there is the kneeling figure of a devotee. Around this central panel run three friezes representing scroll, lotus buds with creepers and flying figures with flowers, etc. The central figure is identified with Natarāja in M. A. R. 1942, p. 69. But the presence of the elephant to the right makes this identification doubtful.

MANDYA DISTRICT.

Belagola.

The monuments in Belagola and in the places nearby have been briefly noticed by the late Rao Bahadur R. Narasimhachar in the Mysore Archaeological Report for 1912, page 4.

A little further away to the north-east of the Janārdana temple there is said to have been existing a temple dedicated to the Kailāsēśvara
Old agrahar town linga. This fact suggests that ancient Belagola was an agrahāra town with temples erected for Vishnu and Śiva.

There appears further to have been existing in Belagola a Jain basti during the Hoysala period. The basti appears to have enshrined a seated image of Pārśvanātha whose well-carved prabhā-
Jain basti vali was discovered during the year under review at a distance of about a hundred yards to the west of the Janārdana temple. The prabhā- vali is carved with attendant figures and kīrtimukha besides the usual floral and scroll bands. The seven-hooded serpent canopy under which Pārśvanātha sat is also carved on the stone. The pedestal of the image bears the symbol of a seated lion in the centre of the front face.

On the upper cornice of the pedestal was discovered an inscription of the Hoysala period. For details regarding this inscription, please *see* Part VI of the Report.

JANĀRDANA TEMPLE

During the year under review a Tamil inscription of the time of Vishnuvardhana and dated in Bahudhānya was discovered on a basement
Vishnuvardhana's earliest inscription cornice of the garbhagriha of the Janārdana temple. The details of the date correspond to the year 1098 A.D. Vishnuvardhana, was possibly associated with his elder brother Ballāla I in the administration of the Hoysala province. The inscription mentions him as the conqueror of Kongu and does not refer to his other conquests over the Chōlas, etc. It would thus appear that the Chōlas were still powerful in Talkād and their influence in temple architecture and the carving of sculptures continued along with the inscribing of Tamil inscriptions on the basement cornices of temples. For details regarding the inscription discovered during the year at Belagola, please *see* Part VI of the Report.

The outside view of the temple is quite plain. The slabs of the outer walls are placed edgewise on a basement consisting of two plain
Outside view of temple. cornices. But these walls appear to be ascribable to a later period and form a prakāra enclosure to the original structure which consists of a garbhagriha and a closed sukanāsi.

Around the garbhagriha there is a circumambulatory passage from where we can have a clear view of the details of the outer walls of the garbhagriha. The stones used in this structure are granite and the style of the workmanship is akin to that met with in the Varadarāja temple at Hangala and elsewhere in south Mysore. The outer walls of the garbhagriha are raised on a basement consisting of two cornices of which the bottom one is sloping. The walls are relieved by capital-bearing right-angled pilasters and turret-bearing shallow niches. The turrets are arch-shaped as at the Varadarāja temple at Hangala and are surmounted by kalasas. Inside each niche there is a four-petalled flower. The eaves are characterless and straight.

The pākāra enclosure mentioned above enclosing the original structure may have been constructed in about the 14th century as indicated by the pillars in the inner pradakshina. These pillars have each a square base and an eight-sided shaft.

The brick tower surmounting the garbhagriha is much ruined. It may be ascribed to about the 17th century, since the bricks used correspond to the bricks of the Pālleṃyāgar period.

The doorway of the sukanāsi appears to be a later insertion, perhaps of the 17th century. It is plain in workmanship except for the petalled ornamentation at the edges of the jambs and the Gaja-Lakshmi panel in the middle of the lintel. The sukanāsi consists of two ankanas as at Rāghavāpura in the Gundlupet Taluk.

The doorway of the garbhagriha is very plain. The ceiling inside the garbhagriha is raised on two sets of corner stones with a broadish many-petalled relieve lotus in the centre.

The main image of the god which is called Janārdana is about 5 feet high including the pedestal on which it stands. The posture is samabhaṅga and the god stands erect with his four hands thus disposed: abhaya, prayōgachakra, saṅkha and kaṭi with the gadā a little to the left. The ornaments are all boldly and minutely carved; but the fingers and particularly the toes are not well worked. The god wears yajñōpavīta, kaṭibandha, makara-kundalas and a conical kirīta. The prabhavali is of the same stone and consists of four friezes of ornamentation, namely, bead, flower, bead and prabha. The folds on the belly of the god are well worked and the face which is in a smiling attitude is dignified. The drapery is worked with bold folds as in the case of the Vijayēndrasvāmī image at Bētamangala, Bowringpet Taluk. On the forehead of the god there is a virarēkha which appears to have been carved at a later period. The god is supported by chāmara-bearing attendants on either side.

The front porch of the temple consists of five ankanas or squares. The pillars of the porch are of granite. Two of them have cylindrical shafts and the other two have eight-sided ones. There appears to have formerly been a flight of steps on the left.

Porch.

The image of Janārdana is illustrated in Plate IX, 1.

BHAKTAVATSALA SHRINE

Outside the Janārdana temple and to the south-west of it there is a monocelled granite structure which is built in a circular plan (Pl VIII, 2) like the gaibhagriha of the Narasimha temple at Agara (*see* M.A.R. 1938).

The plan

The outer walls are raised on a high basement (about 3 feet in height) consisting of five plain cornices (Pl IX), 3 and 4. The slabs of the walls are placed on edges lengthwise. On the south, west and north sides there are turret-bearing shallow niches and the walls are relieved all round by right-angled pilasters. The caves are plain and above them there appears to have been formerly existing a domelike brick and mortar tower.

Outer view

Inside the cell the walls are relieved by plain pilasters with ordinary capitals. The image formerly enshrined in the cell is now missing. It is said that the image of a form of Vishnu called Bhaktavatsala was existing here. The name Bhaktavatsala suggests that there might have been an image of Narasimha in this cell.

The god.

The shrine appears to have had a porch in front approached by a flight of steps on the east. The porch has completely disappeared now.

GODDESS SHRINE.

To the north-west of the Janārdana temple exists the shrine of the goddess. The outer walls of this shrine are similar to the prakāśa walls of the Janārdana temple, consisting merely of plain slabs placed edgewise.

A plain structure

In front of the shrine there is an open mantapa which is now dilapidated. The pillars of this mantapa are Dravidian in type and tapering with cubical and eight-sided mouldings.

The shrine has three cells in a row, all facing east. In the central cell is installed the image of the goddess who is represented as seated in padmāsana and holding in her four hands the following attributes: abhaya, lotus (?), broken and dāna. The goddess wears a breast band and a koḷaga-type kirita. The archaic smile of the goddess suggests that the image belongs to the late Vijayanagar period. It is very probable that the shrine too was built at the same period.

The goddess.

PART IV—NUMISMATICS.

Coins acquired by purchase.

During the year under report, 11 coins were purchased at a total cost of rupees six and annas nine from the Director of Archæology, Gwalior. Of these, six are copper coins belonging to the Nāga dynasty, one is a billon coin belonging to Mihirabhoja of Kanauj, and four are billon coins belonging to Ghiyāsuddin Tughlak.

COPPER COINS OF THE NAGA DYNASTY.

- 1 Bhava Nāga
 - Obv Bull to right in dotted border
 - Rev Triśūla with legend reading
Ādi rāja śrī Bhava
- 2 Brihaspati Nāga
 - Obv Bull to right in dotted border
 - Rev Legend reading
Māhārāja Bri ha spa [ti]
- 3 Dēva Nāga
 - Obv Wheel in dotted border
 - Rev Legend reading
Māhārāja śrī Dēva
- 4 Prabhākara Nāgā
 - Obv : Lion with uplifted tail in linear border
 - Rev Legend reading
Māhārāja śrī Prabhākara
- 5 Skanda Nāga
 - Obv Not clear. There appears to be a bird which has been identified with a peacock
 - Rev Legend reading.
[Ma hā] rāja Skanda
- 6 Vibhu Nāga
 - Obv Humped bull to left in dotted border
 - Rev Legend reading
Ma hā rāja śrī Vibhu

BILLON COIN OF MIHIRABHOJA OF KANAUI

This coin is of the Ādivarāha type.

- Obv Boar standing to right
- Rev Legend reading
Śrī ma dā di va rā ha

BILLON COINS OF GHIYASUDDIN TUGHLAK

These billon coins bear the dates A. H 721, 722, 723 and 724

Treasure Trove Coins

KOLAR DISTRICT.

It was reported last year that a set of 39 and another set of 24 gold coins were discovered in the Kōlār district and that steps were being taken to acquire them for the Archæological Office museum. The 39 coins of the first set were found in Survey No. 91/3 by the side of the first bridge on the Bowringpet-Kōlār Railway line and were decided as belonging to Government. The 24 coins of the second set were reported to have been found in the open space in front of Mahge Chikkamma's house in Kāmagānahallī, a hamlet of Shāmpur village, Manchēnahallī hobli, Gōrī-bīdnūr taluk. These coins were declared ownerless. Necessary action under the rules is being taken to acquire the coins for the office museum.

The first set of 39 gold coins contains coins of the following classes —

1 16 small coins of the fanam type bearing Persian legend on either side. On most of them the letter 'Hāi' appears, thus indicating that they are most probably the fanams issued by Haidar.

2 10 coins of the usual Varaha type and size but without any marks or legends on either side. Possibly the pieces were prepared for striking, but were not struck.

3 One coin of the Varaha type and size with the figure of god Venkatēsa standing on the obverse. The reverse is granulated. The coin may belong to the post-Vijayanagar period and may be a provincial type issued by one of the Pālegārs (*Cp.* E. C. S. I, Pl IV, No. 178).

4 Twelve coins of the same size as those mentioned in 2 and 3 above. The reverse is plain, but the obverse has a two-handed male figure supported on either side by the figures of his consorts. The type is similar to No 23, Plate XXI, 1, M. A. R. 1931, where it has been identified with the Venkatēsa type issued by Venkata-pati Rāya II (1630-1642). But the blank reverse indicates that these coins were either not struck on the reverse or belong to later Vijayanagar provincial type.

Of the 24 coins belonging to the second set, 10 are identical with the Kanthirāyī hanas issued by the Mysore king Kanthīrāva Narasa Rāja with the figure of a four-armed Narasimha on the obverse and a three-line Nāgarī legend on the reverse reading Srī Kanthīrāva (*Cp.* No 30, Plate IX, M. A. R. 1929). The rest are also hanas but bear different Persian characters. The latter were probably issued by Hyder.

Forty-five old silver coins of different sizes were reported to have been found in a vacant site at Muttūr, a village in the Muḷbāgal taluk of the Kōlār district during

June 1943 The Assistant Commissioner, Kolar Division, forwarded five of them for examination. He has been requested to send the remaining coins also for study and report. The five coins sent by him are all of one type, though they are of different sizes and correspond to numbers 2740, 2741 and 2742 noted in R. B. Whitehead's Catalogue of the Coins in the Punjab Museum, Lahore, Vol II, p 365 (*Cp* Pl XVII, 2740). The smallest of the specimens belonging to the present group does not however appear to have been noticed in the book mentioned above. But all the coins were struck by the East India Company.

During November 1943 the Sub-Division Officer, Chikballāpur, reported that ten gold coins were found in Kerevoḷaginahalli village in Gōribidnūr Taluk. These coins were obtained for study and report. Though all of them belong to the same series, having the figure of Bālakrishna on the obverse and the Nāgari legend reading *Srī Pratāpa Krishna Rāya*, on the reverse (see M.A.R. 1930, pp 70 ff), yet three distinct varieties may be noted among them. The first variety contains three coins with the figure of the god boldly stamped on the obverse and a clear legend on the reverse. The second variety contains also three coins, of which two are thicker and one thinner, though all of them are of the same size. But the figure on the obverse is worn out, while the characters on the reverse are larger than the first type. The third variety contains four coins and belongs to a debased series as compared with the coins of the other two sets. The figures on the obverse are vaguely and rudely stamped. But the characters on the reverse of two of them are clearly readable, being well stamped. The characters on the other two coins are rudely stamped.

The Assistant Commissioner, Chikballāpur, reported on the discovery of some articles including 27 gold hanas on the Murugamale hills, in the Chintāmani taluk, Kōlār district, during May 1943. The circumstances leading to the discovery are stated to be as follows: "Narasimhanna on account of heavy rains on 20-5-43 went to take shelter under a big rock in the hills and casually found a mud pot between two small rocks. When the same was thrown down on a rock, some gold coins, gold ornaments were found scattered with pieces of mud pot." By correspondence with the Sub-Division Officer, Chikballāpur, these articles were obtained for study. The 27 hanas are all small pieces and can roughly be divided into about five groups. They are all being studied in detail. One of the groups contains four coins similar to numbers 9, 10, 11 published on Plate IX, M.A.R. 1929, and ascribable to the reign of the Hoysala King Viraballāla III. Another group contains about five coins, smaller in size than the above-mentioned series. These may also be ascribed to the Hoysala period earlier than the time of Viraballāla III. The obverse of these coins contains a conventionalised dotted representation of a lion. Another group contains about eight coins which are smaller and thicker. On the obverse of these coins an animal, most probably a boar, appears to have been represented. The reverse seems to contain a degenerate representation of a lion (?). These coins may perhaps be ascribed to the

time of Viraballāla II. A fourth group which contains about nine coins is clearly distinguishable. These coins are ascribable to Kanthirava Nānasa Rāja of Mysore and are similar to the specimens mentioned in the foregoing pages and illustrated on Pl. IX, M.A.R. 1929, Nos. 29 and 30.

SHIMOGA DISTRICT.

During July 1943 the Assistant Commissioner, Shimoga Sub-Division, Shimoga, forwarded eight silver coins belonging to a collection of 128 coins, stating that they were unearthed in the site belonging to one Jilebi Chennabasappa, a resident of Hole-Honnūr, while excavating the ground for purposes of constructing a house. Of the eight silver coins forwarded, two are of the size of a rupee and belong to the same type. Similar coins have been published by R. B. Whitehead in his Catalogue of the Coins in the Punjab Museum, Lahore, Vol. VIII (Coins of the Mughul Emperors), page 365, Pl. XVII, No. 2740. The coins bear the date 1172 A. H. and belong to Alamgīr II (A. H. 1167-1173). They are both of the Aicot Mint and were struck by the East India Company. The remaining six coins belong to Shah Alam II (A. H. 1173-1221). They are of different dates and were probably struck by the French East India Company (Cp. *Ibid* p. 415, Nos. 3168ff and No. 3171 Pl. XIX). Since it was thought that the remaining coins of the collection might bear different mint marks, etc., and since in the meanwhile, the coins were declared ownerless, the remaining 120 coins were also obtained for study. The Deputy Commissioner, Shimoga, has written to say that this Department might preserve them in the Office cabinet. The collection is being studied in detail in the office and a detailed note will be published in a subsequent report.

KADUR DISTRICT.

In the *Hindu* of the 19th May 1943, a note appeared stating that 250 gold coins worth about Rs. 7,000 were discovered in a treasure trove at Sindigere village. Since Sindigere happens to be an ancient battle-field, it was thought likely that the coins might have some historical significance. Accordingly the Deputy Commissioner, Kadur District, Chikmagalur, was requested to send the coins to this office for examination along with a detailed note on the circumstances under which the coins were found, their find-spot and their association with other objects. The Deputy Commissioner called for a detailed report from the District Superintendent of Police, Kadur, who in his letter No. I C 607/42-43, dated 18th June 1943, has stated as follows: "255 coins in all have been recovered from the several residents of Sindigere Village. The circumstances under which they were recovered have been

reported in full by the Sub-Inspector of Police, Chikmagalur North Station, on 16-5-43 and also by the Station House Officer, Chikmagalur North Police Station, in his report dated 16-6-43. All the coins have been subjected to property form and 253 coins are kept in the District Treasury, Chikmagalur, after obtaining orders of the Special I Class Magistrate, Chikmagalur, pending your (the Deputy Commissioner's) final orders under the Treasure Trove Act." The Deputy Commissioner, Kadur, has stated in his letter No. A C 4650/42-43, dated 18-2-44, that the connected file has been sent to the Sub-Division Officer, Chikmagalur, for disposal under the Treasure Trove Act and that the Sub-Division Officer has been instructed to send a detailed report of the case to this Department. The report from the latter officer is awaited. Steps are also being taken to obtain the coins from the Deputy Commissioner for detailed study and report.

PART V—MANUSCRIPTS AND HISTORICAL RECORDS.

ŚRĪRANGAPATTANADA CHARITRE

There is a manuscript in the Government Oriental Library, Mysore, entitled 'Śrī Rangapattanada Charitṛe or a history of Śrīrangapattana and bearing the number K B 25. It is a Kannada manuscript written in Kannada characters on hand-made paper bearing no kind of water mark. It contains a horoscope in Nāgarī and a Kannada work entitled 'Prahlāda Charitṛe'. But near the commencement and towards the end of the book there are two sets of pages on which is copied a historical account called 'Śrī Rangapattanada Charitṛe'. It has been copied by two different hands writing out on a few pages each alternately. The first set of historical pages is written on eight leaves and the second set is a repetition of the earlier part of the narrative on 2½ leaves. The longer account contained in the first set is also fragmentary. Each leaf has two pages of about 12 lines each so that in the first set which is here reviewed there are about 90 lines distributed over about 16 pages.

The first ten pages contain the well-known traditional account of the penance of Rishī Gautama and the manifestation of Lord Ranganātha in the bygone ages on the island. After a long time, in the fifteenth century A.D., the island had three villages named Hangarahallī, Hosahallī and Dhruva. A cow belonging to a public woman of Hangarahallī used to pour all the milk from its udder into an ant-hill. On digging out the latter, the image of Śrī Ranganātha was revealed. The woman got a wooden shelter built for the god and passed away.

Tradition

Thereafter, at the orders of the Emperor of Ānegondi, the 'Nine Danāyakas' and King Śrīranga came to this Karnāṭaka country for the protection of the cows and Brāhmins and they renovated many agrahārās and temples under the leadership of Timmanna Danāyaka. Later, Śrīrangarāya who came from Ānegondi got the fort of Śrīrangapattana and a temple for the God constructed and ruled over the province.

Vijayanagar

At that time the Mysore rulers were chiefs of 33 villages. They secured the support of two Śrīvaiṣṇava Brāhmins of Śrīrangapattana named Tirumalāchārya and Śrīnivāsa Dīkṣita and made them advise their master Śrīrangarāya to send his childless wife to Tirumakūḍlu Nāisīpura in order to do circumambulation to the Āśvattha tree there for one mandala (40 days). Accordingly Śrīrangarāya sent her with all his followers and forces for her protection. At this juncture, the Brāhmins sent words to the King of Mysore and the latter camped with his army near Kalasavāḍī. At the

Mysore rulers.

same time a false message was conveyed to Śrīrangarāya that his wife died in Narasipura. In desperation, Śrīranga felt that there was nothing more for him to live for and invited the Mysore King to take over Śrīrangapatana. Thus the place was acquired by the Mysore Kings without a war. The descendents of Śrīrangarāya's brothers ruled in the north, while the Mysore dynasty grew stronger and ruled the State.

The history of this dynasty would be written hereafter

Such is the book written by Rāmayya, son of Kālayya, Secretary to the Palace of Mysore

The copy ends here. Evidently the rest of the narrative was not copied from the original. The discovery of the latter would perhaps be useful. But the reliability of the statements made above can be adjudged only with the help of corroborative evidence from other sources.

PART VI—INSCRIPTIONS.

HASSAN DISTRICT.

ARAKALGUD TALUK

1

At Kaigōd, Nilavāgilu hobli, on the 4th vīragal to the south-east of the village (Ag 40).

Size $5\frac{1}{2}' \times 2'$.

ನಿಲವಾಗಿಲು ಹೋಬಳಿ ಕೈಗೋಡಿನ ಈಶಾನ್ಯಕ್ಕೆ ಉರುಗುಪ್ಪೆಯಲ್ಲರುವ 4ನೇ ವಿರಗಲ್ಲು. (ಆರಕಲಗೂಡು ನಂ 40)
ಪ್ರಮಾಣ ೫'೬" x ೨'

I ಪಟ್ಟಿ—

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯಾಶ್ಚಕ ವರುಷ ೧೨೦೮ ನೆಯ ಪಾರ್ಥಿವ ಸಂವತ್ಸರದ ಮೈ
2. ಶಾಖ ಸು ೧೨ ಲು ಶ್ರೀಮತ್ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯ್ಸಳಭು
- 3 ಜಬಳ ಶ್ರೀ ವಿರನಾರಸಿಂಹದೇವರಸರ ರಾಜ್ಯಾಭ್ಯುದಯ
- 4 ಕಾಲದಲು

II ಪಟ್ಟಿ—

- 5 ನಾಗಿ . . . ಆ ಅಂಕೋಜನು ದೇವಲೋಕಕ್ಕೆ ಸಲಬೇಕೆಂದು
- 6 ಆ ಆಳು ಆ ಅಂಕೋಜನ ಅಂಣ ಮಾರೋಜ
- 7 ನೂ ಬೊಮ್ಮೋಜನೂ ಪ್ರತಿಷ್ಠೆಯಮಾಡಿದ ಬೀರಗಲು ಮಂ
- 8 ಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration

I Band—

- 1 svasti, sri jayābhudayaśś-Chaka-Carusha 1208 neya Pārthiva samvatsarādā
Vai-
- 2 śāikha su 12 lu śrīmat-Pratāpa-Chakravartti Hoysala-bhu-
- 3 ja-baḷa śrī Vira-Nārasimha Dēvarasara rājyābhyudaya
4. kāladalu

II Band—

5. sāḡḡ śi Amkōjanu dēva-lōkake salabēkemdu
- 6 śi śigalu śi Amkōjana amna Mārōja-
7. nū Bommōjannanu pratishtheya mādidā biragalu mamp-
- 8 gaḷa mahā śrī śrī śrī

Translation

Be it well. On the 12th of the bright half of Vaiśākha in the year Pārthiva, being the 1208th year of the victorious Śaka era, in the prosperous reign of the illustrious Pratāpa-Chakravartti Hoysala-bhujabala śrī-Vira-Narasimha dēvarasa.—

. In order that Amkōja might attain the world of the gods his elder brother Mārōja and Bommōjanna set up this vīragal. Great good fortune

Note

Only the first three lines of the present record had been published in E C V as Arkalgūd 40 by Mr Rice. It is now fully read and published here with translation and a note

The year 1285 A.D. appears to have witnessed a severe fight at Kahigōd in which a number of warriors belonging to the village died. But the contending parties which took part in the fight are not known. There are, at the place, about five viṛagals which have been erected in memory of those who died in battles. The present viṛagal records the death of a hero by name Ankōja. It belongs to the reign of the Hoysala king Narasimha III and the details of the date, viz, Ś1208 Pārthiva sam Vaiśākha śu 12 correspond to Wednesday, 12th April 1285 A.D., Ś1207, which happens to be the year Pārthiva, being taken as the year meant. In the record Mārōja, the hero's brother and Bommōjanna together set up the viṛagal in order that Ankōja might attain the world of the gods.

2

At Rāmanāthapur, Ramanathapur hobli, on the brass plate of the uyyāle mantapa in the Subrahmanyaśaiva temple
ರಾಮನಾಥಪುರದ ಹೋಬಳಿ ರಾಮನಾಥಪುರದಲ್ಲಿ ಸುಬ್ರಹ್ಮಣ್ಯೇಶ್ವರಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಉಯ್ಯಾಲೆ ಮಂಟಪದ
ಹಿತ್ತಾಳೆ ತಗಡಿನಮೇಲೆ

1. ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲೀವಾಹನಶಕ ವರ್ಷಗಳು ೧೭೭೫ ನೇ ನಂದ ವರ್ತಮಾನವಾದ
ಪ್ರಮಾದೀಚನಾಮ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ್ಧ ೭ ಗುರುವಾರದಲ್ಲೂ ರಾಮನಾಥಪುರದ
ಶ್ರೀಸುಬ್ರಹ್ಮ
2. ಣ್ಯೇಶ್ವರ ಸ್ವಾಮಿಯವರ ಚರಣಸಂನಿಧಿಗೆ ಕಡಬದ ವೆಂಕಟಸುಬ್ಬಯ್ಯನ ಜೇಷ್ಠಪತ್ನಿಯಾದ ವೆಂಕಟ
ಲಕ್ಷ್ಮಮ್ಮನ ಸೇವಾರ್

Note.

This inscription records the grant of the uyyāle mantapa made to the god Subrahmanya at Rāmanāthapura by Venkatalakshamma, elder wife of Venkatasubaiyya of Kadaba. The date of the record is given as Ś 1775 Pramādīcha sam. Śrāvana śu 7 Thursday, which corresponds to Thursday, 11 August 1853 A. D.

3

On the pedestal of the Nēminātha unage in the backyard of Mr Sannayya's house at Basavāpatna, Rāmanāthapur hobli.
ರಾಮನಾಥಪುರದ ಹೋಬಳಿ ಬಸವಾಪಟ್ಟಣದಲ್ಲಿ ಮೆ. ಎರರಾಪುರದ ಸಣ್ಣಯ್ಯನವರ ಮನೆ ಹಿತ್ತಿಲಲ್ಲಿರುವ ನೇಮಿನಾಥ
ಜಿನ ಬಿಂಬದ ಪೀಠದಮೇಲೆ

1. ಶ್ರೀ ಮೂಲಸಂಘ ದೇನಿಯಗಣ ಪುನಶಕ ಗಚ್ಚ
2. ಕೊಂಡಕುಂದಾನ್ಯಯದ ಇಂಗಳೇಶ್ವರದ ಬ
3. ಳಯ ಶ್ರೀ ಶ್ರುತಕೀರ್ತಿ ದೇವರ ಗುಡ್ಡಗಳು
4. ಕೊಂಗನಾಡ ಶ್ರೀಕರಣದ ಕಾವಣ್ಣಗಳ ಮಕ್ಕ
5. ಳ ನಾಕಣ್ಣ ಹೊನ್ನಣ್ಣಗಳು ಮಾಡಿಸಿದ ಶ್ರೀ
6. ನೇಮಿನಾಥ ಸ್ವಾಮಿಗಳ ಪ್ರತಿಮೆ ಮಂಗೆ
7. ಳ ಮಹಾ ಶ್ರೀಶ್ರೀ ಶ್ರೀ ೧ ೧ ೧

Translation.

1. śrī Mūlasamgha Dēsiyagana Postaka gachchha
2. Komdakumḍānvayada Imgalēśvarada ba-

- 3 liya śrī Śrutakīrtti dēvara guddugalu
 4 Konga nāda Śrīkaranada Kāvannagala makka-
 5 lu Nākanna Honnannamgala mādisida śī
 6 Nēminātha svāmīgala pratime māmga-
 7 la mahā śrī śrī śrī ॐ ॐ ॐ

Translation

The image of śī Nēmināthasvāmī caused to be made by Nākanna and Honnanna, sons of Śrīkaranada Kāvanna of Konganād and disciples of the illustrious Śrutakīrttidēva of Ingalēśvara, belonging to Mūlasangha, Deśiyagana. Postukagachchha and Kondakundānvaya Good fortune.

Note

The record is engraved on the pedestal of the Nēminātha image about 5 feet high which was found buried in the backyard of the house of Mr. Sannaiiah of Vithalāpur. A number of building materials belonging to some basti are also reported to have been found at the place and thus it appears that there was originally a Jaina basti enshrining the god Nēminātha. The characters of the record appear to belong to about the 12th or the 13th century A D. The purport of the record is the installation of the image of Nēminātha by the two brothers Nākanna and Honnanna, sons of Śrīkaranada Kāvanna and disciples of Śrutakīrtti dēva.

KADUR DISTRICT.

KADUR TALUK.

4

At Kottagere, Yaḡati hobli, on a stone set up by the side of the ruined Īśvara temple

Size 4"×2½"

ಯಗಟ ಹೋಬಳಿ ಕೊತ್ತಗರೆ ಗ್ರಾಮದಲ್ಲಿ ಪಾಳು ಈಶ್ವರ ದೇವಾಲಯದ ಪಕ್ಕದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು
 ಪ್ರಮಾಣ ೪"×೨½"

- 1 ನಮಸ್ತು ಗೆ ಶಿರಸ್ತು ಬಿಚ್ಚದ್ವಚಮರ ಚವೇ ತ್ರೈಲೋಕ್ಯನಗರಂಭ ಮೊ
- 2 ಸ್ತಂಭಯ ಸಂಭವೇ || ಸಳವ್ಯಂ ಭು ವಿನೋವ್ಯಂ ನಸಕಪುರ
- 3 ದ ವಸಂತಿಕ ದೇವಿಯ ನಿಧಿ ಚತಂ ಮಣದೆ ಕಾದಿಸುವೆ
- 4 ಯೊಳಂ ಮೆಟ್ಟಿ ಬಳಪಸ್ತತಿ ಜಿನಮುನಿಪಂ ಕುಂಚಮಂ ಕೊಟು
- 5 ನೀನೀ ಸಳೆಯಂ ಪೊಯ್ಸಳನೆ ಬಳಿಯ ಪೊಯ್ಸಣ ಭೂಪರದರು || ಅಂದುಮೊದಗಿ
- 6 ಪುಲ ಸಳಿಸಿದೊಳರೆ || ಸ್ವಸ್ತಿ ಸಧಿಗತ ಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಗಳೇಸ್ವರ
- 7 ದ್ವರವತೀ ಪುರವರಾದೀಸ್ವರಂ ಯಾದವನರಯಣ ಸಮ್ಯಕ್ ಚೂಡಾಮಣ ಮರೆರಾಜ
- 8 ರಾಜ ಸನಿವರ ನಿಧಿ ಗಿರಿದುಗ್ಗಮಲ್ಲ ಕದನಪ್ರಚಂಡ ಮಲಪರೊಳು ಗಂಡ ಪ್ರಚಡಗಂಡ
- 9 ಪ್ರಚಡಗಣ್ಣ ನಸಹಯ ಸುರ ನಿನಂಪ್ರತಪ ಚಕ್ರವತಿ ಪೊಯ್ಸಳದವರು ಗಂಗ
- 10 ವಾಡಿ ತೊಂಭತಟು ಸನಿರಮಂ ದುಪ್ಪನಿಗ್ರಹ ನಿಷ್ಪ್ರತಿವಳನಾದಿ ರಾಜ್ಯಗಯ
- 11 ತಮಿರೆ ತತ್ತದ ಪದ್ಮೋಪಜೀವಿ || ದೇನಿಯಂಕಕಾಟಿ ಗೋತ್ರಪವಿತ್ರ ಪರನಾರಿಪುತ್ರ ಶಿವ
- 12 ಪಾದಸೇಬಗ ನಂದಗೊಪಳಕರು ಚಳಿಕಯನಯಕ ಆತನ ಅಳಿಯ ಕಲದೇ
- 13 ವನಯಕನುಂ ಮದಿಗವುಡನುಂ ಕೊತಿಕೆಯ ಕಲದೇವಗ ಬ್ರಹ್ಮೇಸ್ವರ ದೇವರ ಲಗ

- 14 ಪ್ರತಿಷ್ಠೆಯ ಮಾಡಿನಿ ಬಿಟ್ಟದತ್ತಿ ಮನುಮಥ ಸಂತೈರದಂದು ಚೈತ್ರ ಸುದ್ದ ಚತುರ್ದಶ
15 ಸೆ ಸೋಮವಾರದಂದು ಗಂಗರಸಜೀಯರ ಕಚ್ಚೆ ದಾರಾಪೂರ್ವಕಂ ಮಾಡಿ ಬಿಟ್ಟ ಗ
16 ದೈ ಕಲದೇವರ ಮುದೆ ಸಗ ಮೊದಲೇರಿಯ ಹಳಗು ಕೊಳಗ ಗಂ ಅಟಿಯ ಕಟದ
17 ಕೆಳಗೆ ಕೊಳಗ ಗಂ ದೆವಾಲ್ಯದಿಂ ತಂ ಕೆಟಿಯೊಳಗೆ ಬೆದಲೆ ಕಥ ಎಳುನುಟು ಯುರಿ
18 ದ ಪಡುವಲು ಹೊಲ ಏರಿಯ ಕೆಯ ಕಥ ಮುನುಟು ಬ್ರಹ್ಮೇಸ್ವರ ದೇವರಗದೆ ಕಲದೇ
19 ವನ ಕೆಟಿಯ ಮೊದಲೇರಿಯಲು ಸೆ ೨ ಕೊಳಗ ಗಂ ಮದಿಯ ಚಟಿಯನ ಕೆಟಿಯ
20 ಹಿಂದೆ ಮೊಲೇರಿಯಲು ಸೆ ೧ ಕೊಳಗ ಗಂ ಪುರಿದ ಪಡುವಲು ಮಗುಲಕೆಯ ಕಥ ಮು
21 ನುಟು ಮದಿಯ ಚಟಿಯನ ಕೆಟಿಯಿಂದ ಬಡಣ ಹರಳಕೆಯ ಕಥ ಅಖನುಟು ಪು
22 ರಿಂದ ತಂಕಣ ನಿಂಗಟಗೇಟಿಯ ದರಿಯ ಪಡುವಣ ಹರಳಕೆಯ ಕಥ ಅಖನುಟು
23 ಹರಿ ಕೆಟಿಯ ಹಿಂದೆ ಕನಿಯ ಬಳಿಯ ದಿಬದ ಕೆಯ ಕೊಳಗ ಗ ಬಳ್ಳ ೨ ಕಲದೇವ
24 ನ ಕೆಟಿಯ ಮುಡಣ ಕೊಯ ಕೆಯ ಕಥ ನುಟು || ಇಂತೀ ಧರ್ಮಮಂ ಪ್ರತಿಪಾಳನಿ
25 ದಾತನು ಅಚ್ಯುತಪದವಸ್ತೆಯ್ದವನು ಇಧರ್ಮಕ್ಕೆ ಅವನನ್ಯಾಯವ ಬಗದವನು ಗಂ
26 ಗೆಯ ತಡಿಯಲಿ ವೇದಬಹ ಪ್ರಾಹ್ಮಣನಂ ಕವಿಲೆಯ ತಂನ್ನ ಸ್ವಹಸ್ತ
27 ಮುಟ್ಟ ಕೊಂದವನು || ಸ್ವದತ್ತಂ ವಾ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತಿ ವಸುಂ
28 ನೈರಾ ಪಷ್ಠಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇತ್ರಿಮಿ || ಮಂಗ
29 ಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ

Transliteration

- 1 namastuga śruastubi chadra-chamara-chavē Trailōkya-nagarambha mo-
2 stambhaya Sambhavē || Salāvvaṃ bhru-viśaṃ oṇvvaṃ Sasaka pura-
3 da Vasamtika devīya nichhala chitam manade kādisuvede-
4 yolaṃ mechri khalapaspatita Jina-munipam kumchamam kotu
5 nini seleyam poy Salene baliya Poysana bhūparadaru || aṇḍu modagī
6 puli selasidadolne || svasṭi sadhigata pamcha-mahā-sabḍa mahāmamdaḷēsvara
7 Dvaravati puravarāḍisvaram Yādava-Narayana samyakta-chūdāmana
8 mālerāja
8. rāja Sanivara-siddhi guḍidurga-malla Kadanaprachamda malaparolu gaṇḍa
9 prachada gamda
9. prachada gandan asahaya-sura nisam-Pratapa-Chakravati Poysala dēvaru
10 Gamga-
10 vādi tombhataru sasuramam dushta-nigraha sishta-pratipālanādi rāja geyu-
11 tam ne tat-pada padmōpajivi || Dēsiyamkakāra gōtra-pavitra paramāri-putra
12 Śiva-
12 pāda-sēkhaga Namda-gopalakaru Chalikeya nayaka ātana āliya Kalidē-
13 va nayakanum Maḍigavudanum Kotikeya Kalidēvaga Brahmesvara
14 dēvara ligā-
14 pratisteya mādisi bitta datti Manumatha samtsaradamdu Chaitra suḍḍa
15 chatuḍḍa-
15 se Sōmavāradamdu Gamgarasajiyara kaichchi dārāpūrvvakam māḍi bitta
16 ga-
16 dde Kalidēvara mude sa 1 modalēriya halagu kolaga 15 Areyā katada
17 kelage Kolaga 10 dēvālyadiṃ tem kereyolage bedale kabha eḷunuru yuri-
18 da paduvalu hola ēriya keyi kabha munuru Brahmesvara dēvara gade
19 vana kereya modalēriyalu sa 2 kolaga 10 Maḍiya Chateyana kereya
20 himde molēriyalu sa 1 kolaga 10 vuriḍa paduvalu magula keyi kabha mu-

- 21 nuru Madiya Chaṭeyana kereyimda badana harala keyi kabha aanuru vu-
 22 rimda temkana Singatagereya dariya paduvana harala keyi kabha a aanuru
 23. Hiru kereya himde kaniya baliya dibada keyi ikolaga 1 balla 2 Kalidēva-
 24. na kereya mudana koya keyi kabha nuru || imti dhammamam pratipālisī
 25 dātānu achyutapadavan aiyduvanu 1 dharmmakke āvan anyāyava bagada
 vanu Gam-
 26. geya tādīyalī Vēda baha Brahmananam kavileya tamna svahasta
 27 mutti komdavanu || svadattam vā para-dattam vā yō harēti vasum-
 28 ndharā shashtir vvaisha sahasrāni viśthāyām jāyatē krimi || mamga-
 29 ḷa mahā śrī śī

Note

The record begins, after praising the god Sambhu, with the introduction of Sala who in obedience to the sage's word killed the tiger and won the name of Hoysala for his family. Then it gives a series of titles like the obtained of the five great bands, mahāmandalēśvara, lord of Dvārāvātīpura, Yādava Nāīyana, crest jewel of righteousness, king of the Male chiefs, Samvāra siddhi, Guṇidurgamalla, terrible in battle, Malaparoḷu ganda, Prachandaganda, unassisted hero, Nissanka-Pratāpachakravartti and Hoysala dēva. But it does not give the name of any king. The titles Samvāra siddhi and Guṇidurga malla (which apply only to Ballāla II and his successors) coupled with the other titles Mahamandalesvar etc., which apply only to him and his predecessors, indicate that the record probably belongs to Ballāla II.

We are next introduced to Kalidēva, son-in-law of Chalikenāyaka, who is styled as Dēsiyankakāra, purifier of his gōtra, son to others' wives, an ornament on the feet of the god Śiva and Nanda gōpālaka. This Chalikenāyaka is referred to in E.C. VI. Kd, 19, 28, 113 and elsewhere. He appears to have been a local chief under the Hoysalas during the reign of Narasimha I and Ballāla II with Singatagere as the seat of his chieftainship. Kalidēva is stated in the record to have been associated with Madigauda in building the temples of Kalidēva and Brahmeśvara. The details of the grant made to these temples after washing the feet of Gangarāsajīya are also given. This Gangarāsajīya appears to have been the same as the one mentioned in Tp 91.

The date is Manmatha sam. Chaitra su 14 Monday. The Śaka date is not given. The details correspond to Monday, 7th April 1175 A.D. during the reign of Ballāla II.

The record is full of orthographical errors. A number of letters are omitted which fact leads one to suspect its authenticity. But as the characters belong to the period of the record the mistakes may be taken as due to the carelessness of the engraver.

5

At Yellambalase, Yegatī hobli, above the image of a devotee on a pillar to the right in the mukhamantapa of the Kēśava temple

ಕಡೂರು ತಾಲ್ಲೂಕು ಯಗಟಹೋಬಳಿ ಯಳ್ಳಂಬಳನೆ ಗ್ರಾಮದ ಕೇಶವ ದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ ಕಂಬವೊಂದರ ಮೇಲೆ ಭಕ್ತವಿಗ್ರಹದ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

- 1 ದೇವಪ ಹೆಬಾರು
- 2 ವನ ಮಕಳು ಕಾ
3. ಮಪ ಹೆಬಾರುವ

Note

A record has been noticed in M A R. 1942 as No. 49 on a pillar to the left in the mukhamantapa of the Kēśava temple at Yellambalase which mentions the name of a devotee Lakshumana Hebāruva, son of Nalapa Hebāruva. On another pillar to the right in the same mukhamantapa is now found the above record. This records the name of another devotee of the name Kāmapa Hebāruva who is said to have been the son of Dēvapa Hebāruva. This Kāmapa Hebāruva might have been associated with Lakshumana Hebāruva in the construction of the mukhamantapa. This record also belongs to the 17th century A D paleographically, as No 49 o. M.A.R 1942.

6

On a viṅgaḷ buried in the lands of Maruḷappa at Chikkanāyakanahalli belonging to Yellambalase (Pl X, 1) Old-Kannaḍa characters and language

Size 8'×6'

ಎಳ್ಳಂಬಳಸೆಗೆ ಸೇರಿದ ಚಿಕ್ಕನಾಯಕನ ಹಳ್ಳಿಯಲ್ಲಿ ಮರುಳಪ್ಪನ ತಂಗಿನ ತೋಟದಲ್ಲಿ ಹೂತುಹೋಗಿದ್ದ ವೀರಗಲ್ಲು,
ಪ್ರಮಾಣ ೮' × ೬'

ಹಳಗನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ

I ಪಟ್ಟಿ—

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಮಾಣಿಯರೋ ಮಾಣಿದಯಂ ನಿರಿವಚ್ಚನುಂ ಶ್ರೀಪುರುಷನುಂ ದೇವಾನುರರಾ ಶಿವಮಾರನುಂ
ಅಗ್ರಹಾ
- 2 ರಮೇಳಮ್ಮಣುಸೆ ಪ್ರಹ್ಲಾದೇಯ ಮಾನಾಮಿಗ ಪ್ರೀ (?ಪ್ರಿ)ತಿ ಅಟಿದು ಕೊಳೆ ಕೊಡಲಾರದೆ ಎನೆಬರು
ಎಜುದು ಸತ್ತೊರೆ

II ಪಟ್ಟಿ—

- 3 ಶ್ರೀಜನ್ನ ಕಲ್ಲ ನಿಯಿನಿ ಪನ್ನಿಕ್ಕಣ್ಣುಗ ಬೆದೆ ಮಣ್ಣೊಟ್ಟಾಧಿವನ ಕಣ್ಣೊಗ್ಗಿ ಶಾಲ ಗೊಡುವೊದು
ಇದಾನಟಿವೊನ್ನ ಇಬ್ಬುಮಹಾಪಾತಕಂ ಗಯ್ಯನಕ್ಕುಂ

Transliteration

I Band—

- 1 svasti śrī Mānyaiō Mamidiyūm Sivachchanum Śīpuiushanum Dēvāsuraṅk
Sivamāianum agrahā-
- 2 ram Elambunuse Vrahmādēya māṣaṁniga pī (?vī) ti aliḍu kole kodalarāde
enebau endu sator

II Band—

3. śī Janna kalla niriśi paṇṇu-kkanduga bede man gottār ddivasak-envorggī
sāle goduvodu idāu alivōṇ pañcha mahā-pātakam geyvon akkum

Translation

Be it well When māṣaṁ (the overlord), having lost affection, seized the Brahmādēya of Elambunuse agrahāṣa, the māṇis (? princes) Manidi, Sivachcha, Śīpuiusha and Sivamāia of Dēvāsura (? one who is equal to the gods and demons in strength) all these unwilling to give (back the Brahmādēya) fought and died.

Sri Janna having elected the epitaph granted land of the growing capacity of twelve khandugas. This *śāle* (? food) should be distributed among eight persons daily. Whosoever destroys this is one who commits the five great sins.

Note.

Find Spot.—

At a distance of about a mile to the east of Ellambalase, a village in the Kadur taluk, which appears to have been a place of great antiquity, and in a cocoanut garden by the side of the tank, was found the viṛagal, on which the present inscription is engraved. It had been completely buried in the ground except for a portion of the top panel. When excavated it was found that this viṛagal had three panels of sculptures and two bands of writing.

Description —

The viṛagal is engraved on a broad granite slab measuring about 8' by 6'. It is broader at the base and has the shape of an arch surmounted by a kalāśa at the top. The bottom panel depicts the battle scene. The warriors are tall and strong built. They are holding swords and shields, while in addition to these the enemies are using bows and arrows. The enemies are attacking while the heroes, some of whom have fallen, are resisting firmly. In the second panel the heroes are being carried off by *apsaras*. Unlike in the later viṛagals which depict heroes as going in a vimāna, the heroes here are flying in the air while the Gandharvas play on musical instruments. The third panel depicts three of the heroes as being seated at ease to front while the fourth is shown as standing behind the first and the second figures. There are female chāmara-bearers on either side and at the farther end of both the sides there are two lamps. Above this panel is a kalāśa in relief which resembles those found in the old sculptures at Kambadahalli, Narasimangala and elsewhere. The figures are all plain with no ornaments except for a necklace and a headwear which appears either as a *jaṭābandha* or a *kirita*. These figures resemble those on the Bēgūr and Dodd-hundi viṛagals.

Characters and Language —

There are three lines of writing engraved on the two bands in between the three panels of sculpture. The letters are about two inches in height and are very well carved in Old-Kannada characters. Since the viṛagal was buried in the earth for a long time, so that the letters are all quite good and clear. Paleographically the characters belong to about the 9th century — 'ba' is square, the tail of 'ra' though long has joined the serif, 'la' and 'la' are distinguished from ordinary ra and la, etc. The language is Old-Kannada, some of the earlier forms like eridu, sattōr, geyvōn, kottār, idān, etc., being used.

Contents.—

The viṛagal appears to record a fight between some overlord and his subordinates, the cause being the seizure of the Brahmadēya of Ellambunuse agrahāra by the former. Unwilling to give back the Brahmadēya, Manidi, Śrīvachcha, Śrīpurusha and Śivamāra fought and died. The name of the overlord is not given. The viṛagal is said to have been erected by śrī Janna who in addition made a grant of some land of the growing capacity of 12 khandugas which was to be distributed among eight persons daily.

History —

Yelambunuse of the record is the village Yellambalse near which is found the present record. It is about 10 miles to the south of Asandi, once a provincial capital of the Ganga kingdom. During the latter half of the 8th century and early 9th century A.D. to which period the present *viṅgal* belongs, there were constant wars between the Rāshtrakūtas and the Gangas. A number of *viṅgals* at Hiregundugal in the Tumkur taluk refer to a battle at Bāgeūr between these two dynasties and a number of warriors among the Gangas, even the princes like Siyagella and Sivamāra, appear to have lost their lives in that battle. Bāgeūr is about five miles to the north of Asandi. A record belonging to Gōvinda III's early days is also found at Mudigere (*see* M. A. R. 1942, p. 175) which is about 3 miles from Asandi. Thus it appears that the Rāshtrakūtas were aggressing over the Ganga kingdom and were slowly gaining ground. It is known from various records that the Rāshtrakūta king Gōvinda III had at least twice defeated and imprisoned the Ganga king Sivamāra. Gōvinda's brother Kambayya was even governing the Gangavādi province for some time. When first imprisoned, Sivamāra appears to have been released and anointed on the Ganga throne as a subordinate of the Rāshtrakūtas. Sivamāra is said in the Perjarangi plates of Rāchamalla I (M. A. R. 1942) and E. C. IV, Yd. 60, to have been anointed by both the Rāshtrakūta and the Pallava rulers—Gōvinda and Nandivarman, —which event must have taken place only after Gōvinda released Sivamāra from imprisonment. But Sivamāra might have felt it an insult to remain subordinate to an enemy. Thus he appears to have revolted against Gōvinda, himself led the army in which a number of the Ganga princes took part and fought a final and decisive battle at Yellambalse in which a number of leaders including himself died. The use of the word *Māsāmi* (for Mahāsvāmi or overlord) in the record, who most probably was Gōvinda, shows the subordinate position of the Gangas. Thus the *viṅgal* is important as it records the death of the Ganga king Sivamāra in a battle which took place between him and the Rāshtrakūtas. It is also important in another way. Among those who died are mentioned Manidi, Sirivachcha, Śrīpurusha and Sivamāra. Among these Śrīpurusha and Sivamāra are well known to have been father and son respectively. So it appears that Śrīpurusha was alive all these days and died in the same battle along with his son. But when was the battle fought? The Manne plates of Gōvinda which belong to 802 A.D. mention only the imprisonment of the Ganga king (Sivamāra) by Gōvinda and not his death. So the battle must have taken place after the grant of the Manne plates, *i.e.*, after 802 A.D. Again Rāchamalla I, son of Sivamāra, was ruling the Ganga kingdom as an independent ruler by about 819 A.D. After the death of Sivamāra, Rāchamalla must have again fought the Rāshtrakūtas, defeated them and ruled as an independent king. This event might have taken place soon after the death of Gōvinda in about 815 A.D. Thus the battle at Yellambalse must have been fought during the reign of Gōvinda and somewhere between 802 and 815 A.D., say in about 808 A.D. "Till about 808 A.D. Gōvinda was fighting in Northern India which gave room for the formation of a formidable confederacy of the Ganga, Kērala, Chōla, Pāndya and Kanchi princes against him. So, immediately after his return Gōvinda made great preparations for the invasion of the south in 808 A.D. and actually debouched on the plains of the Carnatic, halted for a time at Sribhavana (Cowdurg, Chitaldurg District) and later inflicted a heavy defeat on the confederate army, in which several members of the Ganga army and Royal family perished" (The Gangas of Talkad, p. 64). The present *viṅgal* appears to refer to the same battle. It now remains to be considered

whether Śrīpuruṣa, who came to the throne in about 725 A D was alive till about 808 A D Śrīpuruṣa had the names Muttarasa and Vriddhaśāja thereby indicating that he lived to a green old age. Moreover he must have been a very young prince when he came to the throne. It may also be noted that he succeeded his grandfather Śivamāra I and not his father. One of his records at the village Basavatti in the Chāmarājannagar taluk is dated in S 722 which corresponds to 801 A D. Thus it is not impossible that Śrīpuruṣa lived for a few years more to witness a fatal battle which brought death on himself and his son as also on many others of the royal family like Maṇḍi and Sirivachcha.

7

On a stone set up in the centre of the village Kāmēnahalli of Sakiepatna hobli.

Size 3' × 1½'

ಸಕ್ರಪ್ಪ ಹೋಬಳಿ ಕಾಮೇನಹಳ್ಳಿ ಗ್ರಾಮದ ಮಧ್ಯೆ ನೆಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು
ಪ್ರಮಾಣ ೩' × ೧½'

ಚಕ್ರ ನಾಮ ಶಂಬ

- 1 ತಿಮ್ಮಾಪ ನಯ
- 2 ಕ ದಾಸನು ಗೈದ
- 3 ಸೇವೆ

Note.

This short record merely mentions that some service was done by a devotee named Timmappa Nāyaka. Neither the kind of service done nor the name of the god to whom the service was done, is given in the record. Timmappa Nāyaka appears to have been a Vaishnava devotee as there are carved on the top of the record a conch and a discus as also the word dāsa which means a devotee. In a record at the same place, which is published as No 28 in the Annual Report of this department for the year 1943, it is stated that the village Kāmēnahalli was granted for the food offerings of the god Lakṣmīnārāyaṇa, most probably of Dēvanūr. Thus it is highly probable that Timmappa Nāyaka granted the village Kāmēnahalli to the god Lakṣmīnārāyaṇa and that he was a local chief. No date is given in the record. It may belong to the same period as No 28 of M A R 1943, namely, 17th century A D.

8

At Keresante, Singatagere hobli, on a stone set up in Ml. Sannayya's land.

Size 4½' × 2'

ಸಿಂಗಟೇರೆ ಹೋಬಳಿ ಕೆರೆಸಂತೆ ಗ್ರಾಮದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಶಾಸನ
ಪ್ರಮಾಣ ೪½' × ೨'

ಚಕ್ರ ಸೂರ್ಯ ವಡಗಲೆ ನಾಮ ಚಂದ್ರ ಶಂಬ

- 1 ಯೇಶತ್ವರ ಸುರಾಧಿಪ ಮೂಲೋ
- 2 ಪಲಾತಿಂ ಶ್ರೀಮತ್ಪಂಡ ರಂಗೇಶ
- 3 ವಿರಲೇಶಸ್ವ ಶಾಸನಂ || ಕಮಲಾನಿಲ ಕಮನೀಯಮೂರ್ತಿ
- 4 ಕಾರುಣಿನಿಧಿ ಕೃಪಾಸಾಗರ ಭಕ್ತಜನವತ್ಸಲ
- 5 ಕಮಟಪತಿ . . . ಗೆಯ ಪುರದಲಿ ಪ್ರಸನರಾದ
- 6 ಶ್ರೀವಿರಲದೇವರ ದಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಂಗಳಿಗೆ ಶ್ರೀಮನ್

- 7 ಮಹಾಮಂಡಲೇಶ್ವರ ನಿತ್ಯಂಕಪ್ರತಾಪ ಕಲಮಿಲ
 8 ಬೊಪ್ಪರಾಜ ಗೋಪರಾಜ ಮಹಾ ಅರಸುಗಳ
 9 ಕೊಮ್ಮರರು ಸಿದ್ಧದೇವ ಮಹಾ ಅರಸುಗಳೂ
 10 ನವವಿಧಭಕ್ತಿ ಪುರಸ್ಕರವಾಗಿ ನಪಾಂಗವೆಣ
 11 ಸಿ ಪೊಡಮಟ್ಟು ಕೊಟ್ಟ ಧರ್ಮಶಾಸನ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯು
 12 ದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೪೭೨ ಸಂದು ನಡವ
 13 ವರ್ತಮಾನ ಸಾಧಾರಣ ಸಂವತ್ಸರದ ಚಯಿತ್ರ ಶುಭ ೧೮೦
 14 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ
 15 ವೀರಪ್ರತಾಪ ಶ್ರೀ ಸದಾಶಿವರಾಯಮಹಾರಾಯರೂ ನ
 16 ಮಗೆ ನಾಯಕತನಕೆ ಪಾಲಿಸಿದ ಹಾರನ ಹಳಿಯಿಸೀಮೆ
 17 ಪೊಳಗಣ ಕಾಲುವಳಿಗೆ ಸಲುವ ಕೆಱಿಯ ಸಂಧಯ
 18 ಕೆರೆಯ ಕೆಳಗಣ ಪಡುವಣಗೋಡಿಯ ಗದ್ದೆಯ ಬಯ
 19 ಲೋಳಿಗೆ ಬೀಜವರಿ ಗದ್ದಮಣು ಬ೧||ಕೆ ನಡವ ವ
 20 ತರ್ಮಾನ ಕಂಬ ೧೦೦ ನೂರುಕಬ ಗದೆಯನೂ ಬಾಳೆಯ ಹೊ
 21 ಡೆಯ ಸ್ಥಳದಲ ನಂಮ ತಂದೆ ಗೋಪರಾಜಗಳಿಗೂ ನಂಮ ತಾ
 22 ಇಗಳು ಔಭವ್ಮನವರಿಗೂ ಪುಣ್ಯಪ್ರದವಾಗಿ ಶ್ರೀವಿರ
 23 ಲನ ಸಾಯೂಜ್ಯವಾಗಬೇಕೆಂದು ದೇವರಿಗೆ ನೆಯವೇದ್ಯವ ಮೂ
 24 ಡುವ ಮರಿಯಾದೆಯಲ ಆ ವಿರಲದೇವರ ಸ್ಥಾನದಲ ಅಭಿಶೇ
 25 ಕದ ಕೌಶಿಕಗೋತ್ರದ ಕಾಮರಸರ ಮಕಳು ವೆಂಕಟಾದ್ರಿಗೆ ಕ
 26 ಟು ಮೊಡಿ ಕೊಟರಾಗಿ ಈ ಧರ್ಮವನು ಸೂರ್ಯಚಂದ್ರ ಲೋ
 27 ಕಂಗಳುಳ್ಳ ಪರಿಯಂತರ ಆರುನಡಸಿದವರುಗಳು
 28 ದಾನ ಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಭ್ಯೇಯೋನ್ನುಪಾಲನಂ
 29 ದಾನತ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಚುತಂಪದಂ
 30 ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತಿ ವಸುಂಧರಾ ಪ
 31 ಪ್ತಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ ಸ್ವದ
 32 ತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ ಪರದ
 33 ತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ ಅಕರೇಣಕರಂ
 34 ಪ್ರಾಪ್ತಿ ಗೋಸಹಸ್ರವಧೇಯಧಾ ಕರವಿಚ್ಛಿನ್ನ ಗೋಕೋಟಿ
 35 ಫಲೇನ ಫಲಮತ್ನತೇ || ಈ ಧರ್ಮಕೆ ಅಳಿಸಿದವನು ಮೂ
 36 ತ್ತುಗಮನವಮಾಡಿದವನು || ಯೀಬರಹಗೆಯ್ದ
 37 ವನು ಕಂಮೂರ ವೀರೋಜನ ಮಗ ಭದ್ರಯನು

Transliteration.

- 1 yētat Sura surādhīpa mauli mālo-
 2 pa lālitam śrīmat Pamdaramgēsa
 3 Vithalēśasya sāśanam || kamalāsana kamaniyamūrṭti
 4 kārūnanidhi kiupā-sāgala bhakta-jana-vatsala
 5 kamatapati geya puradali prasanaṛāda
 6 sū Vithala dēvara divya sripāda padmamgalige śrīman
 7 mahāmamdalēśvara nissamka pratāpa Kalamūli
 8 Bopparāja Gōparāja mahā arasugala
 9 komāaru Sidedēva mahā arasugalū
 10 navavidha bhakti purassaraṁvāgi saptāṁga veia-

11 si podamattu kotta dharmma sāsana svasti śrī jayābhyu-
 12 daya Śālivāhana śaka vaiusha 1472 samdu nadava
 13 varttamāna Sādhārana samvatsarada Chayitra sudha 1 lū
 14 śrīman mahārājādhīrāja rāja-paramēśvara śrī-
 15 Virapratāpa śrī Sadāśivarāya mahārāya nā-
 16 mage nāyakatanake pālisida Hāranahaliya sīme
 17 volagana kālūvalige saluva Kereyasamtheya
 18 kerreya kelagana paduvana gōdiya gaddeya baya
 19 lolage bijavari gadde manu kha 1½ ke nadava va-
 20 rttamāna kamba 100 nūru kaba gadeyanū Bāleyaho-
 21 deya sthaladali namma tamde Gōparājagaligū namma tā-
 22 igitalu Aubhalammanavarigū pumnya pradavāgi śrī Vitha-
 23 lana sāyūjyavāgabēkemdu dēvaige neyivēdyava mā-
 24 duva mariyādeyalu ā Vithala dēvara sthānadali abhiśē-
 25 kada Kauśikagōtriada Kāmarasa makalu Venkatādrige ka-
 26 tumādi kotarāgi i dharmavanu sūryya chamdia lō-
 27 kamgal ulalli pariyamtara āru nadasidavarugalu
 28 dāna pālanayōr madhyē dānāchhrēyōnrupālanam
 29 dānāt svargam avāpnōti pālanād achyutam padam
 30 sva-dattam para-dattam vā yōharēti vasumdhaiā sha-
 31 shti vaisha sahasrāni viśtāyām jāyatē kīmi svada-
 32 ttā dvigunam punyam parādattānu pālanam parada-
 33 ttāpahārēna svadattam nishphalam bhavēt akarēna karaṇ
 34 prāpti gō sahasra vadhēyathā karavichchhinna gōkōti
 35 phalēna phalamasnutē || i dharmmake alupidavanu mā-
 36 trugamanava mādidavanu || yī baraha geyda-
 37 vanu kammāra Virōjana maga Bhadrāyanu

Translation

This is the sāsana of the illustrious Pandarāngēśa Vithalēśa, who is served by the line of diadems of the gods and their chief

This dharma sāsana granted after saluting with nine kinds of devotion and with the seven elements of the kingdom to the lotuses the illustrious feet of the god Vithala, a pleasing figure, treasure of compassion, an ocean of kindness, kind to worshippers, who has become gracious in geyapura, by Sidadēva mahā arasu, son of the illustrious mahāmandalēśvara, mīśamkapiatāpa Kalamili Bopparāja Gōparāja mahā arasu

Be it well 1472nd year of the victorious Śālivāhana era having passed and the year Sādhārana being current, on the 1st of the bright half of Chayitra

In the fields below the western wastewear of the tank at Kereyasamthe, a hamlet in the Hāranahali sīme which has been granted for our chieftainship by the illustrious mahārājādhīrāja paramēśvara, śrī Virapratāpa śrī Sadāśivarāya mahārāya, 100 kambas of wet land of the growing capacity of 1½ khandis at Bāleyahodesthala has been granted with the order that it should be used for food offerings of the god, to Venkatādrī, son of Kāmarasa of Kauśika gōtra, who performs abhisheka (sacred sprinkling) in that Vithala's temple, in order that the merit of our father Gōparāja and our mother Aubhalamma might accrue and that they might become one with Vithala

The usual benedictory and imprecatory verses

The writing is done (engraved) by Bhadrāya, son of Kammāra Virōja,

Note

This record registers a grant of 100 kambas of wet land to the god Vithala made by Sidedēva mahā āraṣa, chief of Hāinahalī sime and subordinate of the Vijayanagar king Sadāśiva rāya. The grant was made for the merit of the Chief's parents Gōparāja and Aubhalamma. The grant is said to have been made over to the temple priest Venkatādī, son of Kāmarāsa so that he might conduct the daily food-offerings of the god.

The details of the date, *viz*, Ś 1472 Sādhārana sam. Chaitra su 1 correspond to Wednesday, 2nd April 1550 A. D.

MUDAGERE TALUK

9

Copper sheet record of the Belūr chief Krishnappa Nāyaka in the possession of the Patel at Bettadamane.

Size 2"×12".

ಮೂಡಗರೆ ತಾಲ್ಲೂಕು ಬೆಟ್ಟದಮನೆ ಹಳ್ಳಿಯ ಪಟೇಲನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಪಟ್ಟಿ ಶಾಸನ
ಪ್ರಮಾಣ ೨'×೧೨'

- 1 ಶ್ರೀಮತ್ತೂ ಯುವಸತ್ಪರದ ಅಧಿಕೃತವಣ ಶು ೫ ಲು ಶ್ರೀಮತು ವೆಂಕದ್ರಿನಾಯಕರ ಕೃಷ್ಣಪನಾಯಕರು
ಬೆಂಬಳಿ ಬೈರಲಿಂಗಣಗೌಡಗೆ
- 2 ಪಾಲಿಸಿಕೊಂಡುದು || ಗ ೧೮ ಅರಮನೆಕಾರ್ಯಕ್ಕೆ ಮುಕ್ತವಾಗಿ ನಡೆದುಕೊಂಡು ಬಾಹದು ವಿವರಕ್ಕೆಲ್ಲ
ರಾಮರಸೈಯ್ಯ ಬರದ || ಶ್ರೀಕೃಷ್ಣಪನಾಯಕರು ||
- 3 ಅಜ್ಜಿನಹಳೇರಿಗೆ ಬಿಟ್ಟುಲಂಬಿಳಿ || ಗೌಡಪಗೌಡಗೆ ಗ ೧ ಹೆಡೆಗೌಡಗೆ ಗ ೧ ಬೋಳ್ಳೆಯನ ಬೆಟ್ಟಗೌಡಗೆ ||
ಬೋಳ್ಳೆಯನ ರಾಮಣಗೌಡಗೆ ಗ ೧ ವೀರಣಗೆ ಗ ೧ ಮುತ್ತೈ
- 4 ಯಗೆ ಗ ೧ ಪಡೆರುಗೌಡನ ರಾಮಣಗೆ ಗ ೧ ನಿಕನಹಳ ಕೊಮರಗೌಡನ ಜೂಡೈಯಗೆ ಗ ೧ ಹಂಡೆಹಳ
ಸಡೈಯಗೆ ಗ ೧ || ದೊಡ್ಡಗೌಡನ ಉಂಬಿಳಿ ಬಡಿಸಿದು ಗ ೨ || ೦ ಮೇಲುಪಾಲಿ
- 5 ದೇವರು ಕೊಮರದೇವರಿಗೆ ಬೈರಲಿಂಗಣ ಗೌಡ ಕೊಟ್ಟುದು ದೇವದಾನ ಗ ೧ ಶ್ರೀ ಕೃಷ್ಣಪನಾಯಕರೂ

Transliteration

- 1 śrīmatṭū Yuva satsarada Adhika Śravana su 5 lu śrīmatu Vemkadū Nāyakara
Kṛtṇapa Nāyakaru Bembali Baṇalingana gaudage
- 2 pālīsikomdadu || ga 18 aramane kāryyake mukyavāgi nadadukomdu bāhadu
vivarakella Rāmarasaiya baṇada || śrī Kṛṣṇapa Nākaru ||
- 3 Ajjunahali kērege bitta umbili || gaudapa gaudage ga 1 Hedegaudage' ga 1
Bōlayana Bettēgaudage ½ Bōlayana Rāmana gaudage ga 1 Viranage
ga 1 Mutai-
- 4 yage ga 1 Vaderu gaudana Rāmanage ga 1 Nikanahali Komaragaudana
Chūdaiyage ga 1 Hamdehali Subaiyage ga 1½ Dodde gaudana umbilili
bādisidu ga 2½ 0 Mēlupāli
- 5 dēvau Komaradēvaige Baṇalinganagauda kottadu dēvadāna ga 1 śrī
Kṛṣṇapa Nāyakaru

Translation

On the fifth of the bright half of Adhika Śravana in the year Yuva the grant made to Baṇalingana gauda by the illustrious Venkadū Nāyaka's (son) Kṛṣṇappa Nāyaka—18 gadyānas. He should mainly look after the palace duties, Rāmarasaiya wrote the details. Kṛṣṇapa Nāyaka.

Umbali granted to Ajjunahali kēri—for Gaudapa gauda 1 gadyāna, for Hedegauda 1 gadyāna, for Bōlayana Bette gauda $\frac{1}{2}$ gadyāna, for Bōlayana Rāmanagauda 1 gadyāna, for Virana 1 gadyāna, for Mutaiya 1 gadyāna, for Vaderu guadana Rāmana 1 gadyāna, for Chūdaiya son of Komaiagauda of Nikanahali 1 gadyāna, for Subaiya of Handehali $1\frac{1}{2}$ gadyānas, $2\frac{1}{2}$ gadyānas granted from the umbali of Doddegauda Dēvadāna granted by Baralimgana gauda to the god Komaradēvaru of Mēlupālī—1 gadyāna Śrī Kṛṣṇappa Nayakarū

Note.

This record is written on a thin copper sheet measuring about 1' × 2" having the size and shape of a palm leaf. The record appears to have been written with the same instrument called kantha which was being used to write on the palm leaf. The record, written and completed on one side of the sheet, is repeated on the other side also. Five lines of writing are found on each side.

The record belongs to the reign of the Bēlūr chief Kṛṣṇappa Nāyaka son of Venkatādri Nāyaka. But it is difficult to ascertain to which among the six Kṛṣṇappa Nayakas who ruled the Bēlūr principality, the present record belongs. Regarding the date no saka year is given. However the cyclic year Yuva given in the record appears only during the reign of the last Kṛṣṇappa Nāyaka. The characters also appear to belong to about the 18th century A. D. The record might thus be taken as belonging to 1755 A. D. during the reign of Kṛṣṇappa Nāyaka VI. But there was no Adhika-Srāvana in that year as stated in the record.

The record details the grant made by Kṛṣṇappa Nāyaka to Bembali Banalinganagauda for the purpose of looking after the palace duties, and to a number of other people belonging to Ajjunahalikēri. It is written by Rāmasaṃaya and signed by Kṛṣṇappa Nāyaka.

MANDYA DISTRICT

FRENCH-ROCKS TALUK.

10

At Bēvinakuppe, kasaba hobli, on a viragal lying in the kodige lands of the village by the side of the Irwin canal

Size 4' × 3'

ಪೆಂಚ್‌ರಾಕ್ಸ್ ಹೋಬಳಿ ಸರ್ವಮಾನ್ಯ ಬೇವಿನಕುಪ್ಪೆ ಗ್ರಾಮದ ಕೊಡಿಗೆ ಜಮೀನಿನಲ್ಲಿ ಇತ್ತೀಚೆ ನಾರಾ ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ಎರಗಲ್ಲು

ಪ್ರಮಾಣ ೪' × ೩'.

1 ಶ್ರೀ ಪೃಥುವಿಗಂಗನ ಸೂಳೆ ಬೀರಕ್ಕನ ಮಗಂ ಎಣಿಕಳಿಂಗಂ

2 ಪೃಥುವಿಗಂಗ ಮೊಗವಟ್ಟವಡೊಳೆ ತಲೆಗಳೆಯಿಸಿ ಸತ್ತಂ

Transliteration

1 śrī Prithuvigamgana sūle Bīrakkana magam Eṛekalimgam

2 Prithuvigamga mogavattavadole tale galīyisi sattam

Note

Who Prithvivanga was and when or whether he ruled the Ganga kingdom are not clear. He is not mentioned in any of the Ganga copper plates giving Ganga genealogy. A Prithvivanga is of course referred to as the son of Vishnugōpa. But paleographically the present record belongs to a later period, i.e., about the 9th century A.D. Prithvivanga of the present record might be identical with the one mentioned in M.A.R. 1935, No. 15.

SERINGAPATAM TALUK.

Giantha and Tamil Characters

ಬೆಳಗೊಳ ಹೋಬಳಿ ಬೆಳಗೊಳದಲ್ಲಿ ಜನಾರ್ದನದೇವಸ್ಥಾನದ ತಳಹದಿ ಕಲ್ಲಿನಮೇಲೆ.
ಗ್ರಂಥ ಮತ್ತು ತಮಿಳಕ್ಕರ ತಮಿಳುಭಾಷೆ

- I (a) லூலிஸ் எஹுயாக்ஸ் எவதவரதுக காண்கை மாத் அபரபக்துவா
(b) தசியும்திகள் ககழமைபுபெற்ற விபாகத்து னுள மானகொங்கு
(c) கொண்ட ஸ்ரீ விஷ்ணுவைப் பொசுளதெவசதுவெடுத்திமங்க
- II (a) வது ஸ்ரீமதிபெஷ்வாஜனங்கள் லவி அண்ணன திருநாராயணப்பெ
(b) நுமாள சிருலவி அண்ணன பொமமி அண்ணன ஸ்ரீமத பெஷஷ
(c) மஹாஜங்ககளொம் (ளொம்) ஸ்ரீமதஸாவந்தஸி டி.முஹாரம்
(d) தக்ஷிணவாரணாஸி உஷுமவ ஸவஷ்ஷுமெ வபபெரமாளனொ
- III (a) அபபன ப்ருதிஷ்சசராமலக்ஷ்ணாஹநருகுதிருவிடையாட்டமாகவி அ ஆயுட்க
(b) செ அ கழனி ஸ்ரீவிதிருவாஹ லைக்குளப அ கெத்துக்ரீயாயுட்கநாகு
(c) ஸாயி இரையியிராக்குமிதீதாமித ராமலக்ஷ்ணா ஹநருகு ஸ்ரீ
(d) மதிபெஷஷ மஹாஜனங்களொம்
- IV ஸவடிததாஜிவூணடி வுண்ணடி வரடிததாநுவாலநடி
- V வரடிததாவஹாரொணலூடிததநநிலூலடி ஹவெத
- VI டாநவாலயொ டிஷ்ஷிஷாநாபெயொநுவா
- VII யநடி டாநாது மடிவாவொதிவா
- VIII

Existing knowledge Viṣṇuvarddhana Kṛtyakā was originally a Jain prince of the name Bittiga and that about 1116 A. D. he was converted into Vaiṣṇavism by Śrī Rāmānujācārya and given the name Viṣṇuvarddhana. About the same time, it is thought, Śrī Rāmānuja discovered a buried image of Śrī Nārāyaṇa at Mālkōte and got the temple built for the god with the help of his new disciple. The occurrence of new inscriptions and the restudy of the older sources leads to a serious revision of our knowledge.

Two useful new inscriptions have now been discovered, one in the Hassan district and the other in the Mandya district. The first to be discovered was a lithic record of 1102 A D found near the village gateway of Bastihalli close to Halebid. It states that while Ballāla I was ruling, his brother Vishnu did certain things and suggests that Bittiga already bore the name Vishnu in 1102 A D. or more correctly that the word Bittiga was only a Kannada form popularly used for the prince whose official name was Vishnu and that he already bore the latter name ten years before the alleged date of conversion.

The second record which makes a further addition to our knowledge is found engraved on the basement cornice of the western and southern faces of the inner or original shrine in which the image of Sri Janārdana is worshipped at Belgola close to Mysore on the road from Mysore to Krishnarājasāgara.

Belgola inscription and date

The record is engraved in Grantha and Tamil characters about 1½" square and runs over several lines extending over the faces of the cornices. The characters are more developed than the Chōla ones, the loop of 'ka' being well developed and the tail bent and the letters 'ma', 'ba', 'dha' resembling twelfth century characters. The record bears no Śaka year but the date is given as Monday, the twelfth of the dark half of the month Kārtika of the Jovian year Bahudhānya. The month is evidently solar Kārtika. Since no other Bahudhānya is known to possess all these details correctly, only one date becomes possible according to Swamikannu Pillai's Indian Ephemeris and that is Monday, the 22nd of November 1098 A.D. The constellation mentioned is Viśākha which commences 39 ghatikas after sunrise, that is, after 9 P. M. But since auspicious events can take place even at night, the date is highly suitable.

It was formerly thought that Vishnuvardhana was inactive in his earlier years and after his conversion by Rāmānuja in 1116, he suddenly burst out with an attack on the Chōla provincial capital of Talkād and achieved complete victory over the Chōla governor Ādiyama. The Bastihalli inscription discovered a few years ago revealed that even during Ballāla I's reign Talkād had been attacked and the rule over at least part of Gangavādi 96,000 had been claimed by the Hoysalas even in 1102. Another inscription (Bēlūr 199) claimed the conquest of Kongu by Ballāla in 1101 A D. The Belgola inscription recently discovered shows that the title of 'Kongukonda' or conqueror of 'Kongu' or the Kongu country was claimed for Vishnuvardhana as early as 1098 A D when Vishnu was evidently a local governor under Vinayāditya who was a subordinate of Chālukya Vikramāditya VI. Further no regal titles like the famous Talakādu-gonda, etc., except Kongu-konda, are claimed for Vishnu. Therefore we infer that Vishnuvardhana had even before 1098 A D made at least one successful attack on the Chōla territories in Gangavādi. Evidently he was already a grown up man of fighting age and he led several campaigns against the Chōlas, that of 1116 A D. being the most successful as it resulted in the conquest of Talkād.

It is also clear that the prince bore the name Vishnuvardhana even by November 1098 A D. He appears to have been governor for a few years since, in imitation of the Chōla fashion set up in Gangavādi by Rājendrachōla, an agrahāra was already granted, presumably at Belgola, bearing the name Vishnuvardhana-Hoysala-

Vaishnavism.

Dēva-Chatuvēdi-Mangalam The same name appears in certain Kōlār inscriptions of the thirteenth century which obviously refer to a different place. The agraḥāra referred to in the present record evidently was a local one in which a temple for Rāma and Lakshmana was constructed. The prevalence of Vaishnavism at the time is gathered from the record as also from the name of the prince. If Śrī Rāmānuja met him and converted him it may have been earlier than 1098 A.D. The Vaishnava Guruparamparas state that Rāmānuja stayed at Tonnūr for a number of years and came into contact with a prince known as Tondanūr-nambi who may be identified with Prince Vishnuvardhana, governor of the place.

The Vaishnava Guruparamparas mention that Śrī Rāmānuja discovered the buried image of Tirunārāyaṇa at Mēlkōte and rebuilt the temple. This event is given varying dates most of which are incorrect according to Swamikannu Pillai's Ephemeris.

Tirunarayana

The Vadagale Guruparamaparā however gives a date which is correct, more correct than the others. The date is Thursday, the 14th of the bright half of the month of Pushya of the year Bahudhānya, asterism Punarvasu which is equivalent to 16th December, 1098 A.D. But in the Belgola inscription issued one month earlier, a private donor by name Tirunārāyaṇa is mentioned. This name with its prefix 'Tiru' for 'Śrī' is in the Tamil form and shows Tamil influence. The man bearing the name may have been a grown up person of at least twenty or twenty-five years of age to have been the donor. Since there is no other deity of that name anywhere in the neighbouring taluks, we shall not be far wrong in inferring that the donor bore the name of Tirunārāyaṇa, the God of Mēlkōte, whose seat is directly north of Belgola by twenty miles. Thus we see that god Tirunārāyaṇa was well-known enough in the neighbouring taluks for children to be given his name even a generation earlier than 1098 A.D. He was an object of worship evidently many years before Rāmānuja offered him worship in December 1098 A.D., or even before Śrī Rāmānuja came to the Mysore country as a refugee. What Śrī Rāmānuja appears to have discovered was a temple already in worship and perhaps in a dilapidated condition. Very probably he used his influence to rebuild or renovate the temple.

The inscription does not throw any direct light on Śrī Rāmānuja's advent to Mysore. But as stated above it may safely be inferred on the evidence of the present epigraph that Vishnuvardhana

Ramanuja's Advent

Hoysala was already found as a governor of Tonnūr when Rāmānuja visited the place, that he had granted an agraḥāra called Vishnuvardhana-Hoysala-Dēva-Chatuvēdi-Mangalam, that god Tirunārāyaṇa was already well-known and in worship by 1098 A.D., and that Tamil influence and Vaishnava worship were already in existence in the neighbourhood. If any religious revolution did take place from Jainism to Vaishnavism under Rāmānuja's influence, it must have taken place some time before 1098 A.D.

12

On the pedestal of the Pārśvanātha image lying near the Basti mound at the same village Belgola

ಅದೇ ದೇವಾಲಯದಲ್ಲಿ ಬಸಿದಿಗ್ಗದ ಕತ್ತಿರ ಬಿದ್ದಿರುವ ಪಾರ್ಶ್ವನಾಥನ ಬಿಂಬದ ಪೀಠದಮೇಲೆ.

1 ಶ್ರೀಮದ್ರವಿಠಲಸಂಘೇಸ್ಥಿತ್ವಾ ಸಂಘೋಪ್ಯರುಂಗಳಃ ಅನ್ವಯೋ

Note

Only the pedestal and the prabhavali with the female chāmara bearers are now lying in a deserted condition at the Basti mound while the main image of Pārśvanātha is missing. The record on the pedestal is incomplete as a number of letters are worn out. It begins with a verse giving the main sect and subjects Dravida sangha, Nandi sangha and Arungalānvaya among the Jains. Probably those who consecrated the image might have belonged to this branch. No more details are found in the inscription. The characters appear to belong to the 12th or the 13th century A D

MYSORE DISTRICT

MYSORE TALUK.

13

On a viṅgal at Mallegaudana koppalu, Yelwāl hobli.

Size 3'×4'.

Kannada characters and language

ಇಲವಾಲದ ಹೋಬಳಿ ಮಲ್ಲಗೌಡನ ಕೊಪ್ಪಲಿನಲ್ಲಿರುವ ವಿಠಲಗಲ್ಲು.

ಪ್ರಮಾಣ ೩' × ೪'

I ಪಟ್ಟಿ—

- 1 ಶ್ರೀ ರಾಜೇಂದ್ರ ಚೋಳದೇವಗೌಡಯಾಣ್ಣ ಇಪ್ಪತ್ತಮೂ
- 2 ಟಿ ಮದಕೂ
3. ೪ ಧಾತು ಸಂವ
- 4 ತ್ವರದ ಅಪ್ಪಾ
- 5 ಡ ಮಾನದ

II ಪಟ್ಟಿ—

- 6 ಅಮಾವಾಸ್ಯೆಯನ್ನು ತಿಲುಗರ ಮಾರಿ ಚಾಂಗಾಳ್ವ ಕಿಟುಸೋದರಂ ಕೂಡಿ
- 7 ತುಟುವ ಕೊ
- 8 ಣ್ಣಪ್ಪೋಗೆ ಒ
- 9 ೪ ನಾಗಯ್ಯ
- 10 ರಾ ಮಗಂ ಬಾಗ್ಗು
- 11 ೪ ನಿಯಣ್ಣ
- 12 ಚಂಗಾಳ್ವನಂ

III ಪಟ್ಟಿ—

- 13 ಕಾದಿ ತುಟುವ ಮಗುಟ್ಟಿ ಪೆಣ್ಣರಪೆಟಗಿಕ್ಕಿ ಕಾದಿ ಸತ್ತಂ ಅವನ
14. ತಮ್ಮ
- 15 ಅ . ಣ್ಣ ಪರೋಕ್ಷವಿನೆಯಂಗೆಯ್ತು

Transliteration.

I Band—

- 1 Śrī Rājēndra Chōla dēvaṅḡge yāndu ippattamū-
- 2 ra madarū

- 3 le Dhātu samva
4. tsarada Āshā
- 5 da māsada

II Band—

6. Amāvāsyeṇandu Tilugara māri Chāṅgāḷva kuru sōdaram kūḷi
- 7 turuva ko-
- 8 ndu pōge O-
9. līnāgayya-
- 10 rā magam Bāggū-
11. lī Siriyanna
12. Chāṅgāḷvanam

III Band—

- 13 kādī turuva magulēḷi pendira peragukki kādī sattam avana
- 14 tamma
- 15 A . . nna parōksha vineyamgeyda

Translation.

In the 23rd year of the reign of Śrī Rājendra Chōla dēva, the year being Dhātu, on new moon day of Āshāḍha—when Tilugara māri Chāṅgāḷva together with his younger brother carried off the cows, Bāggulī Siriyanna son of Olināgayya fought Chāṅgāḷva, turned back the cows and defending the women died His younger brother A . . nna did parōkshavineya.

Note

At a distance of about a mile and a half from Krishnarājasāgara, a railway station in the Mysore-Aisikere line and in the vicinity of the rail road, there now stand two viragals by the side of the village Mallegaudana Koppalu Both these viragals belong to the reign of Rājendra Chōla and refer to a cattle fight The Chāṅgāḷva ruler, most probably Nanni Chāṅgāḷva, together with his younger brother is said to have carried off the cows in defence of which two heroes gave their lives The present viragal is set up in memory of one of the two by name Bāggulī Siriyanna, son of Olināgayya. The hero's younger brother A . . nna erected this viragal. Chāṅgāḷva is given the title of Tilugara māri

Regarding the date there seems to be some discrepancy The year Dhātu is stated in the record as corresponding to the 23rd year of Rājendra Chōla's reign But from various other records of his reign we know that it corresponded to his 25th regnal year Hg 17 (EC. IV) of his 22nd year corresponds to Ś 955 Śrīmukha and Hg 104 of his 26th year corresponds to Ś 959 Śvara and hence the year Dhātu must correspond to his 25th year This difference of two years cannot be accounted for. The given date Dhātu sam, Āshāḍha new moon day might correspond to Saturday, 26th June 1036 A.D. during the king's 25th regnal year

14

On a second viragal at the same place.

Size 5' x 4'

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಎರಡನೆಯ ವಿರಗಲ್ಲು

ಪ್ರಮಾಣ ೫' x ೪'.

1. ಶ್ರೀರಾಜೇಂದ್ರ ಚೋಳರವರ ೨೫ ನೆಯ ವರ್ಷದ ೨೫ ನೆಯ ದಿನದಂದು
2. ಅಪರಾಧಮಾಸದ ಅಮಾವಾಸ್ಯೆಯನ್ನು ಪೂಜಿಸಿದ ದಿನ

- 3 ಮೈನ ಮಗಂ ಪಷ್ಪಾಯ ಮು
- 4 ದೈಯ್ಯಂ ತಿಲುಗರಮಾರಿ ಚಂಗಾ
- 5 ಳ್ಯಂ ಕಿಟುಪೋದರಂ ಕೂಡಿ ತುಟುಕೊಂ
- 6 ಡು ಪೋಗೆ ಚಂಗಾಲ್ಯನಂ ಕಾದಿ ತುಟುವುಂ
- 7 ಪೆಣ್ಣಿರುಮಂ ಪೆಟಿಗಿಕ್ಕಿ ಕಾದಿ ಸತ್ತಂ
- 8 ಈ ಕೆಲ್ಲಂ ನಿಜಿನಿದಂ ಪುದ್ದಬೆಯು ಮಲ
- 9 ಯ್ಯನುಂ

Transliteration.

1. śrī Rājendra Chōla dēvargge indu 23 Dhātuvastu samtsarada
2. Āshāda māśada amāvāseyaṇdu Pañchiya Sīriya-
3. mmana magam Pañchiya Mu-
4. ddayyam Tilugara māni Chamgā-
5. lvaṁ kirusōdarām kūdi turu kom-
6. du pōge Chamgālvanam kādi turuvum
7. penḍiumam peragikkī kādi sattam
8. i kallam nirisidam Vuddabeyu Mala-
9. yyan um

Translation.

In the 23rd year of the reign of Śrī Rājendra Chōla dēva the year being Dhātu, on the new moon day of Āshāda, Pañchiya Muddayya son of Pañchiya Sīriyamma—when Changālva together with his younger brother carried off the cows—fought Changālva in defence of cows and women and died. Vuddabe and Malayya caused this stone to be erected

Note

This is another viragal at the same place set up in the memory of the hero Pañchiya Muddayya, son of Pañchiya Sīriyamma, who died in defence of cows and women. The viragal was set up by Vuddabe and Malayya. Regarding other details, it is similar to the previous record No 15

KRISHNARAJANAGAR TALUK.

15

The Bārādūi grant of Śrīpurusha purchased from Mr Sayyad Yusuff, at Sāhgrāma, Krishnarajanagar taluk

5 plates - ring with elephant seal

Old Kannada characters, Sanskrit language

ಕೃಷ್ಣರಾಜನಗರ ತಾಲ್ಲೂಕು ಸಾಲಿಗ್ರಾಮದಲ್ಲರುವ ಶ್ರೀ ಸಯ್ಯದ್‌ಯೂಸುಫ್‌ರವರಿಂದ ಕೊಂಡುಕೊಂಡ
ಶ್ರೀಪುರುಷನ ತಾಮ್ರಶಾಸನ ಹಳಗನ್ನಡಕ್ಕೆ, ಸಂಸ್ಕೃತಭಾಷೆ

5 ಹಲಗೆಗಳು, ಉಂಗುರ, ಅನೇಕೊಹರು ಸಹ

1. ೧ ಸ್ವಸ್ತಿ ಜಿತಂ ಭಗವತಾ ಗತಘನಗಗನಾಭೇನ ಪದ್ಮನಾಭೇನ ಶ್ರೀಮಜ್ಜಾನ್ತವೇಯ ಕುಲಾಮಲಪ್ರೋ
2. ಮಾವೆಭಾಸನಭಾಸ್ವರಸ್ಯ ಸ್ವಪಾಕ್ಷೈಕ ಪ್ರಹಾರಬಣ್ಣಿತ ಮಹಾಶಿಲಾಸ್ತಮ್ಘ ಲಬ್ಧಬಲಪರಾಕ್ರ
ಮಯಶ
3. ಸೋ ದಾರುಣಾರಿಗಣ ವಿದಾರಣ ರಣೋಪಲಬ್ಧ ಪ್ರಣವಿಭೂಷಣ ಭೂಷಿತಸ್ಯ ಕಾಣ್ಯಾಯನಸ
4. ಗೋತ್ರಸ್ಯ ಶ್ರೀಮತ್ಕೃಷ್ಣಾಣವರ್ಮ ಧರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪಿತುರನ್ನಾಗತ ಗುಣಯುಕ್ತಸ್ಯ
ವಿದ್ಯಾವಿನಯ ವಿಜಿತ ವ್ಯ

- 5 ತ್ರಸ್ಯ ಸಮ್ಯಕ್ತ್ವಜಾಪಾಲನ ಮಾತ್ರಾಧಿಗತರಾಜ್ಯಸ್ಯ ನಾನಾಶಾಸ್ತ್ರಾರ್ಥ ಸದ್ಭಾವಾಧಿಗಮ ಪ್ರಣಾತಮತಿ
ಶಿವಶೇಷಸ್ಯ ವಿ

II-A—

- 6 ದ್ವತ್ವವಿಕಾಂಕ್ಷನ ನಿರಾಕರಣಪಲ ಭೂತಸ್ಯ ವಿಶೇಷತೋಷ್ಯನವಶೇಷಸ್ಯ ನಿಗಿತಾಸ್ತಸ್ಯ ವಕ್ತೃಪ್ರ
ಯೋಕ್ತೃಕುಶಲಸ್ಯ
7 ಶ್ರೀಮನ್ನಾಥವ ಮಹಾರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪಿತೃ ಪೈತಾಮಹ ಗುಣಯುಕ್ತಸ್ಯ ಅನೇಕ ಚಾತುರ್ಧನ್ಯ
ಯುದ್ಧಾವಾಪ್ತ ಚತುರುದಧಿ
8 ಸಲಿಲಾನ್ಯಾದಿತ ಯಶಸ ಶ್ರೀಮದ್ಧರಿವರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ದ್ವಿಜ ಗುರು ದೇವತಾ
ಪೂಜನಪರಸ್ಯನಾ
9 ರಾಯಣ ಚರಣಾನುಧ್ಯಾತಸ್ಯ ಶ್ರೀಮದ್ವಿಷ್ಣುಗೋಪಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ತ್ರ್ಯಮ್ಬಕ ಚರಣಾತಿ
ಮೋಹರಜಜ್ಜಿವಿಕ್ರೀ ಕೃತೋತ್ತಮಾ
10 ಬ್ರಹ್ಮ ಸ್ಯ ಭುಜಬಲ ಪರಾಕ್ರಮ ಕ್ಷಯ ಕ್ಷೀತರಾಜ್ಯಸ್ಯ ಕಲಿಯುಗಮಲ ಪಶ್ಯಾವಸನ್ನ ಧರ್ಮ
ವೈಷೋದ್ಧರಣ ನಿತ್ಯ ಸನ್ನದ್ಧಸ್ಯ ಶ್ರೀ

II-B—

- 11 ಮನ್ನಾಥವ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಅವ್ಯಯ (ವಿ) ಚೈನ್ನಾತ್ವಮೇಧಾವಭೃತಾಭಿಷಿಕ್ತ ಶ್ರೀಮತ್ಕದಮ್ಬ
ಕುಲಗಗನಗಭಸ್ತಿಮಾಲಿನ
12 ಶ್ರೀಮತ್ತ್ವಷ್ಟವರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪ್ರಿಯಭಾಗಿನೇಯಸ್ಯ ಜನನೀದೇವತಾಬ್ಯವಿವಾಧಿಗತರಾಜ್ಯಸ್ಯ
ವಿದ್ಯಾವಿನಯಾತಿತಯ ಪರಿ
13 ಪೂರಿತಾನ್ವರಾತ್ಮನೋ ನಿರವಗ್ರಹಪ್ರಧಾನ ಶಾಯ್ಯಸ್ಯ ವಿದ್ವತ್ಪ್ರಥಮಗಣ್ಯಸ್ಯ ¹ ಅವಿನೀತನಾಮ
ಧೇಯಸ್ಯ ಪುತ್ರಸ್ಯ
14 ವಿಜೃಂಭಮಾಣಶಕ್ತಿಯನಮ್ಮನ್ನಸ್ಯ ಅನ್ದರಿಯಾಲತೂಪೋರುಳು ಹೆಬ್ಬಗರಾದ್ಯನೇಕ ಸಮರ
ಮುಖಮುಖಾ ಹೂ
15 ತಿ ಪ್ರಹತಶೂರಪುರುಷ ಪಶೂಪಹಾರಸ್ಯ ಕಿರಾತಾರ್ಜುನೀಯೇ ಪೌಷ್ಪದಶನಗ್ಗಣೀಕಾರಕಾರಸ್ಯ ಪುತ್ರಸ್ಯ
ದುರ್ಧಾರನ್ತವಿಮದ್ಧರ

III-A—

- 16 ವಿಮೃದಿತ ವಿವಿಧವಿಜೃಂಭ ರಾಧಿಪ ಮಾಲಮೂಲಾ ಮಕರನ್ದಪುಷ್ಪಾಪಿಷ್ಣು ರೀಕ್ರಿಯಮೂಣ ಚರಣಯುಗಲ
ನಳಿನಸ್ಯ ಮುಷ್ಕರ
17 ದ್ವಿತೀಯನಾಮಧೇಯಸ್ಯ ಪುತ್ರಸ್ಯ ಉದಿತೋದಿತ ಸಕಲದಿಗಂತರ ಪ್ರಧಿತಸಿನ್ಧುರಾಜ ದುಹಿತೃಜನನೀ
ಕಸ್ಯ ಶ್ರೀವಿಕ್ರಮ
18 ಪ್ರಧಿತನಾಮಧೇಯಸ್ಯ ಚತುರ್ಧಶ ವಿದ್ಯಾಸ್ಥಾನಾಧಿಗತ ವಿಮಲತರಮತಿ ವಿಶೇಷಸ್ಯ² ರಿಪುತಿಮಿರ
ನಿರಾಕರಣೋ
19 ದಯಾಭಾಸ್ವರಸ್ಯ ಪುತ್ರಃ ಅನೇಕಸಮರ ಸಮ್ಪಾದಿತ ವಿಜೃಂಭಿತದ್ವಿರದರದನ ಕುಲಶಾಭಿಘಾತವ್ರಣ
ಸಂರೂಢಭಾಸ್ವದ್ವಿ
20 ಜಯಲಕ್ಷಣಲಕ್ಷೀಕೃತ ವಿಶಾಲವಕ್ಷಸ್ಥಲಶ್ಯಕ್ತಿಯ ಸಮನ್ವಿತಃ ಸಮಧಿಗತಸಕಲಶಾಸ್ತ್ರಾರ್ಥ ತತ್ತ್ವಜ್ಞಮೂ

III-B—

- 21 ರಾಧಿತಪ್ರಗ್ಗೋಳ ನಿರವಧ್ಯಚರಿತಃ ಪ್ರತಿದಿನಮಭಿವರ್ಧ ಮಾನಪ್ರಭಾವಃ ಶ್ರೀಮತ್ಕೃಷ್ಣಾಣಿ ಮಹಾ
ರಾಜೋ ಭೂಪಿಕ್ರಮದ್ವಿತೀಯನಾಮ
22 ಧೇಯಃ ಅಖಿಚಿ ನಾನಾಹೇತಿಪ್ರಹಾರಪ್ರವಿಘಟಿತ ಭೂಲರಸ್ಯವಾಚೋತ್ತಿ ತಾನ್ಯಗ್ಧಾರಾನ್ಯಾದ
ಪ್ರಮತ್ತದ್ವಿಪತಚರಣಕ್ಷೋದ
23 ಸಮ್ಪದ್ಧರ್ಮಭೀಮೇ ಸಂಗ್ರಾಮೇ ಪಲ್ಲವೇನ್ದ್ರನ್ನರಪತಿಮಜಯದ್ಯೋವಿಳನ್ದಾಭಿಧಾನೇ ರಾಜಾ
ಶ್ರೀವಲ್ಲಭಾಬ್ಜಸ್ಯಮರತತ

* ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯಮೇಲೆ ಬರೆದಿದೆ

¹ ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯ ಮೇಲೆ ಬರೆದಿದೆ

² ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯ ಕೆಳಗೆ ಬರೆದಿದೆ.

- 24 ಜಯಾವಾಪ್ತಂ ಪಕ್ಷಿವಿಲಾಸಃ || ತನ್ಮಾನುಜೋದ್ಯತಮತಿದ್ಯುತಿನೀತಿಕ್ರಿಯೋಪಿತಾಮತಿ ಸೇವ್ಯೋ
ದಾನಮಾನವಿ ಸ್ತಂ
25 ಭವಿಧೇಯೇ ಕೃತಬನ್ದುಭೃತ್ಯ(ವಗ್ಗೋ)¹ ಮನ್ಯಾದಿಭರ್ಯೋದ್ಯೋಕ್ತಧರ್ಮೋರಭಿರಕ್ಷಿತ ಚಾತುರ್ವ್ಯ
ರ್ಣಾಂ ಶ್ರಮಃಪ್ರಜಾನಾಂ ಪಿತೇವಾನುಗ್ರಹ² ಪರ

IV-A—

- 26 ಶ್ವತುರ್ಧಿಕ್ಷುಪ್ರಶಾನ್ತಂ ವಿಗ್ರಹಃ ಸ್ವವಿಕ್ರಮೋಕ್ತಾನ್ತಾನೇಕತತ್ಪ್ರಸಂಘಾ(ಪಹ್ಯ)¹ತ ಕೋಶಪರಿ
ಪೂರ್ಣಾತ್ಮ ಕೋಶೋದ್ಯೋದ್ಯೋಕ್ಷೇ ಕಚಗ್ರ
27 ಹಗ್ರಹಣಾಸಕ್ತ ಭುಜದ್ವಯಃ ಶತ್ವದನವನತಾಹಿತೈನ್ಯಾನೇಕ ತಸ್ಯ ರಾನ್ತಕರಃ ಸ್ತೃತ್ಯವಿರೋಧೇನ
ವರ್ಷತಪೂರ್ಣಾಯು ಶ್ರೀ
28 ಮತ್ಪ್ರಧಿವೀ ಕೂಬ್ಜಣಿ ವೃದ್ಧರಾಜ ಶ್ರೀಪುರುಷದ್ವಿತೀಯ ನಾಮಧೇಯಃ ಅಪಿಚ | ನಕ್ಷತ್ರಿನನ್ನ
ತನರೇಂದ್ರ ಕಿರೀಟಕೋ
29. ಚಿರತ್ಯಾಕ್ಷಗದೀಧಿ ವಿರಾಜಿತಪಾದಪದ್ಮಃ ಲಕ್ಷ್ಯಾಸ್ವಯಂವೃತಪತಿಸ್ತವಕಾಮನಾಮೋ ಶಿಷ್ಯ
ಯೋರಿಗಣದಾರಣ ಗೀತಕ್ರೀಡಃ |
30 ತಸ್ಯ ಪಾತ್ರೇಣ ಸ್ವಪಿತಾಮಹ ಸಕಲಗುಣಸಮೃದ್ಭುಕ್ತೇನ ತದಬ್ಜಮೂಲಾಬ್ಜತೇನಾನವರತ ಸಮರ
ಸಂಘಟ್ಟ ನಿ

IV-B—

- 31 ರಾಕ್ಯತಾಶೇಷಪ್ರತಿಪಕ್ಷೇಣ ದೇವ ದ್ವಿಜ ಗುರು ಪೂಜಾತತ್ಪರೇಣ ಚರಕಾಲಪ್ರನಷ್ಟ ದೇವಭೋಗ
ಬ್ರಹ್ಮದೇಯ ಪ್ರ
32 ವರ್ತನಾತಿಶಯಿಬುದ್ಧಿ ನಾ ಶ್ರೀಮತ್ಪ್ರಧಿವೀ ಕೂಬ್ಜಣಿಮಹಾರಾಜೇನ ಶ್ರೀಪುರುಷನಾಮಧೇಯೇನ
ಆತ್ಮನಃಪ್ರಥಮರಾಜ್ಯಾಭಿ
33 ಪೇಶಿಕೇ ವಾತಾಪೀ ವಾಸ್ತವ್ಯಾಯ ವತ್ಸಗೋತ್ರಾಯ ತೈತ್ಯಚರಣಾಯ ನಾಗಶರ್ಮಣಃ ಪುತ್ರಾಯ
ಬಾಣಶರ್ಮಣೇ ತೇಗಚ್ಛ್ರೀಷ್ಠಿಷ್ಠ
34 ಯೇ ಬಾರದೂರ್ನ್ಯಾಮಗ್ರಾಮ ಸ್ವರ್ವಪರಿಹಾರೋಪೇತ ಉದಕಪೂರ್ವಗ್ನತ್ತಃ ಅಸ್ಯದಾನಸ್ಯ
ಸಾಕ್ಷಿಣಷ್ಠಣಿವತಿ ಸಹ
35 ಸ್ರ ವಿಷಯ ಪ್ರಕೃತಯಃ ಯೋನ್ಯಾಪಹರ್ತೃಲೋಭಾತ್ಕ್ರೋಧಾತ್ಪ್ರಮಾದಾದ್ವಾಸಪಞ್ಚಭಿರ್ಮು
ಹದ್ಭಿಃಪಾತಕೈಸ್ತನಯುಕ್ತೋದಭವತಿಯೋರ

V-A—

- 36 ಕ್ಷತಿ ಸಪುಣ್ಯಧಾಗ್ನಿವತಿ ಅಪಿಚಾತ್ರಮನುಗೀತಾಶ್ಲೋಕಾಭವಂತಿ || ಬ್ರಹ್ಮಸ್ತನ್ತು ವಿಷಂಘೋರಂ ನವಿಷಂ
ವಿಷಮುಚ್ಯತೇ ವಿಷ
37 ಮೇಕಾಕಿನಂ ಹನ್ತಿ ಬ್ರಹ್ಮಸ್ತಂ ಪುತ್ರಪಾತ್ರಿಕಮ್ ಭೂಮಿದಾನಾತ್ಪರನ್ದಾನನ್ನ ಭೂತನ್ನ ಭವಿಷ್ಯತಿ ತಸ್ಯೈವ
ಹರಣಾತ್ಪಾಪಂ ನಭೂತಂನಭವಿ
38 ಪೃತಿ ಸ್ವನ್ದಾತುಂ ಸುಮಹಚ್ಛಕ್ಯಂ ದುಃಖಮನ್ಯತ್ರಪಾಲನಂ ದಾನಂವಾಪಾಲನಂವೇತಿ ದಾನಾ
ಚ್ಛ್ರೀಯೋನುಪಾಲನಮ್ ಸ್ವದತ್ತಾಂ
39 ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತಿ ವಸುಸ್ಥರಾಂ ಪಪ್ಲಿಂವರ್ಷ ಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕೃಮಿ ||
ಅಸ್ಯಗ್ರಾಮಸ್ಯ ಪೂರ್ವ ದಿಕ್ವೀಮಾನಿ
40 ದುತೂಂಬುಪರ್ವಣಂ ದಕ್ಷಿಣತಃ ಪರದಗಿಹುಪರ್ವಣಂ ಪಶ್ಚಿಮತಮ್ವಮುನ್ತೆ ಗುಂಡಿಪರ್ವಣಂ ಉತ್ತರ
ತೋಗೊಚ್ಚಗೇಪರ್ವಣಂ || ಚಿತ್ರಾತ್ರಯೇನ ಲಬಿತಂ

I-B—

1. ॐ स्वस्ति जितं भगवता गतघनगगनामेन पवनानेन श्रीमज्जाह्नवेय कुलामलयो
2. मावभासनभास्करस्य स्वखाङ्गैकमहार खणित महाशिलासतम्भलघबलपराकाम यश

¹ ಈ ಎರಡು ಅಕ್ಷರಗಳನ್ನೂ ಪಂಕ್ತಿಯಮೇಲೆ ಬರೆದಿದೆ

² ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯ ಕೆಳಗೆ ಬರೆದಿದೆ.

3. सो दारुणारिगण विदारण रणोपलब्ध व्रणविभूषण भूषितस्य काण्वायनस
4. गोत्रस्य श्रीमत्कोङ्कणिवर्म धर्म महाधिराजस्य पितुरन्वागत गुणयुक्तस्य विद्याविनय विहित वृ
5. त्तस्य सम्यक्प्रजापालन मात्राधिगतराज्यस्य नानाशास्त्रार्थ सद्भावाधिगम प्रणितमति विशेषस्य वि

II-A—

6. इत्काविकाञ्चन निकषोपल भूतस्य विशेषतोप्यनवशेषस्य नीतिशास्त्रस्य वक्तृप्रयोक्तृ कुशलस्य
7. श्रीमन्माधवमहाराजस्य पुत्रस्य पितृ पैतामहगुणयुक्तस्य अनेक चातुर्दन्त युद्धावाम चतु- रुदधि
8. सलिलाखादित यशस श्रीमद्धर्म्म महाधिराजस्य पुत्रस्य द्विज गुरु देवता पूजनपरस्य ना
9. रायण चरणानुध्यातस्य श्रीमद्विष्णुगोपमहाधिराजस्य पुत्रस्य त्रयम्बक चरणाम्बोर्हरजर्प- वित्रीकृतोत्तमा
10. ङ्गस्य स्वभुजबलपगाकक्रम ककय कक्रीत राज्यस्य कलियुगमल पङ्कावसन्न धर्म वृषोद्धरण नित्य सन्नद्धस्य श्री

II-B—

11. मन्माधव महाधिराजस्य पुत्रस्य अव्यु(वि)च्छिन्नाश्वमेधावभृताभिषिक्त श्रीमत्कदम्बकुलगगन गभस्तिमालिन
12. श्रीमत्कृष्णवर्म महाधिराजस्य प्रियभागिनेयस्य जननीदेवताङ्गणवाधिगतराज्यस्य विद्या विनयातिशय परि
13. पूरितान्तरात्मनो निरवग्रह प्रधानशौर्यस्य विद्वत्सुप्रथमगण्यस्य अवनीतनामधेयस्य पुत्रस्य
14. विजृम्भमाणशक्तित्रयसम्पन्नस्य अन्दरियालक्ष्णैरुल्लरेपेर्निगराद्यनेक समरमुखामखा इ
15. ति प्रहतशूर पुरुष पशूपहारस्य किरातार्जुनीये पञ्चदशसर्गटीकाकारस्य पुत्रस्य दुर्हान्त विमर्द्

III-A—

16. विमृदित विविध विश्वम्भराधिप मौलिमाला मकरन्द पुञ्ज पिञ्जरी क्रियमाण चरणयुगल नलिनस्य सुष्कर
17. द्वितीयनामधेयस्य पुत्रस्य उदितोदित सकलदिगन्तर प्रथितसिन्धुराज दुहितजननी- कस्य श्रीविक्रम
18. प्रथित नामधेयस्य चतुर्दश विद्यास्थानाधिगत विमलतरमति विशेषस्य रिपुतिमिर निराकरणो
19. द्यम्भास्करस्य पुत्रः अनेकसमर सम्पा[दि]त विजृम्भितद्विरदरदन कुलिशाभिघातव्रण संरुढ भास्वद्वि
20. जयलक्षणलक्ष्मीकृत विशालवक्षस्थलशक्तित्रय समन्वितः समधिगतसकलशास्त्रार्थ तत्वस्समा

III-B—

21. राधितत्रिवर्गो निरवद्यचरितः प्रतिदिनमभिवर्द्धमानप्रभावः श्रीमत्कोङ्कणि महाराजो भूविक्रमद्वितीयनाम

22. धेयः अपिच । नानाहेति प्रहारप्रविघटित भटोरस्कवाटोत्थितासृग्धारास्वाद प्रमत्तद्विप-
शतचरणक्षौद्र
23. सम्मईर्भमि सङ्ग्रामे पल्लवेन्द्रचरपतिमजयद्योविलन्दाभिधाने राजाश्रीवल्लभाख्यस्समरशत
24. जयावाप्त लक्ष्मीविलासः ॥ तस्यानुजोधृतिमतिद्युतिनीतिकीर्त्तियोषितामति सेव्यो दान
मानविस्त्र
25. भविधेयी कृत वन्धुभृत्य (वर्गो) मन्वादिभिर्द्युथोक्तधर्मोर्गभिरक्षित चातुर्वर्णश्रमः
प्रजानां पितेवानुग्रहपर

IV-A—

26. श्रुतुर्द्विषु प्रशान्तविग्रहः स्वविक्रमाकक्रान्तानेक शत्रुसंघा (पट्ट) त परिपूर्णात्म कोशोः
द्विषलक्ष्मी कचग्र
27. ह ग्रहणासक्त भुजद्वयः शश्वदनवनताहितसैन्यानेक तस्करान्तकरः स्मृत्यविरोधेन वर्षशत-
पूर्णयु श्रीन्
28. मत्पृथिवी कोङ्कणि वृद्धराज श्रीपुरुषद्वितीय नामधेयः अपि च । नक्तन्दिनन्नतनरेन्द्र-
किरीटको
29. टि रत्नाक्रीडिधिति विराजितपादपद्मः लक्ष्म्या स्वयंवृतपतिर्नवकामनामा शिष्टाप्रियोरिगण
दारण गीतकीर्त्तिः ।
30. तस्य पौत्रेण स्वपितामह सकलगुणसम्पद्युक्तेन तदङ्गमालाङ्कितेनानवरत समरसंघट्ट नि

IV-B—

31. राकृता शेषप्रतिपक्षेण देव द्विजगुरु पूजातत्परेण चिरकालप्रनष्ट देवभोग ब्रह्मदेय प्र
32. वर्त्तनातिशय बुद्धिना श्रीमत्पृथिवी कोङ्कणि महाराजेन श्रीपुरुषनामधेयेन आत्मनः प्रथम
राज्याभि
33. षे के वातापी वास्तव्याय वत्सगोत्राय तैत्र्यचरणाय नागशर्मणः पुत्राय बाणशर्मणे
तेगद्विष
34. ये वारदूर्ध्वग्रामस्सर्वपरिहारोपेत उदकपूर्वन्दत्तः अस्य दानस्य साक्षिणषण्णवति सह
35. स्र विषयप्रकृतयः योस्यापहर्त्तालोभात्क्रोधात्प्रमादाद्वासपञ्चभिर्महद्भिः पातकैस्संयुक्तो
भवतियोर

V A—

36. क्षति सपुण्यभागभवति अपिचात्रमनुगीताश्लोकामभवन्ति ॥ ब्रह्मस्वन्तुविषंघोरं नविषं विष-
मुच्यते विष
37. मेकाकिने हन्ति ब्रह्मस्वं पुत्रपौत्रिकम् भूमिदानात्परन्दानन्नभूतन्नभविष्यति तस्यैव ह्वरणा-
त्पापं नभूतं नभवि
38. प्यति खन्दातुं सुमहच्छक्यं दुःखमन्यत्रपालनं दानंवापालनं वेति दानाच्छ्रेयानुपालनम्
स्वदत्तां
39. परदत्तां वा योहरेति वसुन्धरां षष्टिवर्ष सहस्राणि विष्टायां जायते किमि ॥ अस्यग्रामस्य
पूर्वं दिक्सीमानि
40. दुर्तुवुर्पल्लं दक्षिणतः परदगेरेपल्लं पश्चिमतस्कमुन्ते गुण्डिपल्लं उत्तरतोगोटेगेरेपल्लं ॥
चित्राश्रयेन लिखितं

Transliteration

I-B—

- 1 svasti jitam bhagavatā gata-ghana-gaganābhēna Padmanābhēna śrīma-
Jāhnaveya kulāmala-vyō-
- 2 māva-bhāsana-bhāskarasya sva-khālgauka-pīahāra-khandita-mahā-śilā-
stambha-labdha-bala-parākrama yasa-
- 3 sō dārunārī-gana-vidārana-ranōpalabdha-vrana-vibhūshana-bhūshitasya
Kānvāyana sa-
- 4 gōtrasya śrīmat-Konganīvarmma dharmma-mahādhīrājasya pītur-anvāgata
guṇa-yuktasya vidyā-vinaya-vihita-vii-
- 5 ttasya samyak-prajā-pālana-mātīādhigata iājyasya nānā sāstīārttha-sad-
bhāvādhigama pranīta-matī visēshasya vi-

II-A—

- 6 dvat kavī-kāñchana-nīkashōpalabhūtasya visēshatōpy-anavasēshasya nīti-
śāstrīasya vaktrī-prayōktrī-kusa^{*}lasya
7. siīman-Mādhava mahārājasya putrasya pītī paitāmaha-guṇa-yuktasya
anēka-chātūddanta yuddhāvāpta chatur-udādhi-
- 8 salīās vādita-yasasa śrīmad-Harīvarmma mahādhuājasya putrasya dvīja-
guru-dēvatā-pūjana parasya Nā-
- 9 rāyana-charanānūdhātasya śrīmad-Vīshnugopa-mahādhīrājasya putrasya
Tryambaka-charanāmbhōīha-rajaī-pavitrikṛittōtamā-
- 10 ngasya sva-bhuja-bala-parākrama-kraja-kṛīta-rājyasya Kaliyuga-mala-
pankāvasanna dharmma viśhōdhharana-nītya-sannaddhasya śrī-

II-B—

11. man Mādhava mahādhuājasya putrasya avichchhinnāsramēdhāvabhṛitā-
bhūshikta siīmat-Kadamba kula-gagana-gabhaśtīmālīna
- 12 śrīmat-Kṛīshnavarmma-mahādhīrājasya pīya bhāgīnēyasya janani-
dēvatānka ēvādhigata-rājyasya vidyā-vinayātīśayapari-
13. pūritantarātmanō nuavagraha-pradhāna śaurīyasya vidvatsu prathamā-
ganyasya ¹Avinīta-nāmadhēyasya putrasya
14. vijimbhamāna-śakti-traya-sampannasya Andarīy-Ālattūr-Porulare Pelnā-
gaiādyanēka samara-mukha-makhāhū-
15. tī-prahata sūra-purusha-paśūpahārasya Kūātārjunīyē pañcha-daśa-sargga-tī-
kākarasya putrasya durddānta-vīmardda-

III-A—

16. vimṛīdita-vīvidha-vīsvambharādhīpa maulī-mālā-makaraṇda-pūñja-pūñjarī-
kriya-māna charana-yugala-nalīnasya Mushkara
- 17 dvītiya-nāmadhēyasya putrasya udītōdita sakala digantara prathīta Sindhū-
rāja duhitī janānikasya Śrīvikrama-
- 18 prathīta-nāmadhēyasya chātūddāśa vidyāsthānādhigata vimalatara-matī
visēshasya² īpu-timira-mīrākaraṇō-
- 19 daya bhāskarasya putrah anēka-samāra-sampā[di]ta-vijimbhita-dvīrada-
radana-kulīśābhīghāta-vīana-samīdha bhāsvad-vī-
20. jaya lakshana-lakshīkṛīta-vīśāla-vakshasthalaś-śaktitraya-samanvītaḥ sama-
dhigata sakala-sāstrīrttha-tatvas-sam-ā-

* This letter is written above the line

¹ This letter is written above the line

² This letter is written below the line

III-B—

- 21 rādhita-trivarggō muavadya-chaitah pratidinam-abhivaidddhamāna-prabhā-
vah śrīmat Kongani mahārājō Bhūvikrama-dvitiya-nāma-
22 dhēyah apicha¹ nānā-hētiprahāra-pravighatita bhatōias-kavātōtthitā sig-
dhāśvāda pramatta-dvipa-sata charana kshōda
23. samma dda-bhīnē samgāmē Pallavēndran-uarapatim-ajayad-yō Vilandā-
bhudhānē rājā Śīvallabhākhyas-samaia-sata
24 jayāvāpta Lakshmīvilāsah² tasyānujō dhiiti-mati-dyuti nīti-kīrtti yōshitām
ati-sēvyō dāna-māna vishram-
25 bha-vidbhēyī krita bandhu-bhṛitya (varggō)¹ Manvādibhir-yathōkta dhar-
mērabhūakshita chātūr vaimnāśramah prajānām pitēvānugraha² para-

IV-A—

- 26 s-chatur-dikshu-piśānta vigrahaḥ sva-vikramākrāntānēka satru-saṁghā-
(pahri)¹ ta kōśa paṁpūrnātina kōśōh dvishal-Lakshmī kachagra-
27. ha-grihanāsakta-bhujadvayah śaśvad-ānavanātāhita saṁyānēka taskarānta-
karah smṛity-avirōdhēna varsha-sata pūrnāyur śrī
28 mat Prithivī Kongani viddhāṛāja Śrīpurusha-dvitiya nāmadhēyah apicha¹
naktan dinan-nata-naiēndra-kīrīta-kō
29. ti ratnāṅka didhiti vūāpta-pāda-padmah Lakshmyā-svaymvrīta-patim
Navakāma-nāmā śishta-priyōrigana dāranagīta-kīrtti¹
30. tasya pautrēna sva pitāmaha-sakala-guna-sampad-yuktēna tadankamālān-
kitēnānavarata samara-samghatta ni-

IV-B—

- 31 rākritāsēsha-patipakshēna dēva-dvija-guru-pūjā-tatparēna chūa-kāla-pra-
nashta-dēvabhōga Bhrahmadēya pra-
32. vartanātīśaya³ buddhinā śrīmat Prithivī Kongani mahārājēna Śrīpurusha
nāmadhēyēna ātmanah prathama rājyābhi-
33. shē¹kē Vātāpī vāstavyāya Vatsa-gōtrāya Taitrya-charanāya Nāgaśarīmna-
nah putīāya Bānasarīmmanē Tēgattūr-visha-
34 yē Bāradūrnāma grāmas sarva parihāiōpēta udakapūrvvan-dattah-asya
dānasya sākshinash-shannavati saba-
35 sra vishaya prakṛitayah yōsyāpahartā lōbhāt krōdhat prānādād-vā-sa-
pañchabhur mmahadbbhih pātakais-samyuktō bhavati yō ra-

V-A—

36. kshati sa punya bhāg-bhavati api chātṛa Manu-gītā slōkā bhavanti²
Brahmasvantu visham ghōram na visham vishainuchyatē visha-
37. mēkākīnam hanti Brahmasvam putra pautrikam bhūmi dānāt paramdā-
nan na bhūtan na bhavishyati tasyaiva haranāt pāpam na bhūtam nabhavi-
38. shyati svandātum sunahachchakyam duhkam anyatā pālānam dānam
vāpālānam vēti dānāch-chhrēyōnu pālānam sva dattam
39. para-dattam vā yō harēti vasundharām shashithum varsha sahasrāni vish-
tāyām jāyatē kīnmi³ asya grāmasya pūrvva dīksīnām
40. Dutūmburppallam dakshinatah Paradagere pallam Paschimatah Kamunte-
gumdi Pallam uttarato Gottere Pallam⁴ Chitrāsrayēna likhitam

Translation.

Be it well Success through the adorable Padmanābha, resembling (in colour) the
cloudless sky A sun illumming the clear firmament of the Jāhnavī (or Ganga)-kula,

¹ These letters are written above the line

² This letter is written below the line

³ This letter is written below the line.

possessed of fame, strength and valour from the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down the hosts of his cruel enemies, of the Kānvāyana-sagōtra, was śrīmat Konguṇi-vaimma-dharmma-mahādhirāja

(His son) inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold, the learned and poets, skilled among those who expound and practice the science of politics in all its branches, was śrīman Mādhava-mahādhirāja

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans was śrīmad Hariivaimma-mahādhirāja

His son, devoted to the worship of Brahmins, gurus and gods, meditating on the feet of Nārāyaṇa, was śrīmad-Vishnugōpa mahādhirāja

His son, whose head was purified by the pollen from the lotuses the feet of Tiyambaka, having by personal strength and valour purchased the kingdom, daily eager to extirpate the ox of merit from the thick mire of the Kali-yuga in which it had sunk, was śrīman Mādhava-mahādhirāja

His son, the beloved sister's son of śrīmat Kṛṣṇavaimma-mahādhirāja—who, anointed with the final ablutions of the completed horse-sacrifice, was the sun to the firmament of the auspicious Kadamba-kula—having obtained the anointment to the kingdom on the couch of the lap of his divine mother, his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned, was named Avinīta

His son, having the three powers of increase, having the countless animals (namely) the brave men consumed in the sacrifice of the face of the many wars waged for Andani, Alattū, Porulare, Pelnagaia and other places, author of a commentary on fifteenth canto of the Kīrātārjunīya (was Durvvinīta)

His son, the lotuses of whose feet were yellow with the swarming bees the lines of the crowns of savage kings rubbing against one another, was Mushkara, the second so named

His son, having the daughter of Sindhurāja, whose fame had spread all over the directions, as his mother, had the celebrated name Śrīvikrama, who was of a pure wisdom acquired from his being the abode of fourteen branches of learning and who was a rising sun in dispersing the clouds of darkness his enemies.

His son whose broad chest bore on itself the token of victory in the shining scars of wounds received in many battles inflicted by the tusks darting like lightning of huge elephants, possessed of the three powers, possessed of the essence of all the sciences, having gained the three objects of worldly pursuit, of virtuous life and daily increasing glory, was śrīmat Kongani-maharāja Bhūvikrama, the second so named, who, moreover, had conquered the Pallavēndra king in a terrible battle in the place named Vilanda trodden to dust by the feet of a hundred elephants maddened with streams of blood issuing from the door of the breasts of warriors forced upon by all manner of weapons, called the rāja Śrīvallabha, in the enjoyment of fortune obtained by victory in a hundred fights

His younger brother, waited upon by damsels of courage, knowledge, beauty, wisdom, reverence and fame, having made the kinsmen and subjects obey by granting presents and honours and by placing confidence, protector of the four castes according to law as said by Manu and others, protecting his subjects as a father, pleasing figure to all the four directions, having filled his own treasury by carrying off the

wealth of the hosts of his enemies whom he defeated by his own valour, his two arms eager to seize the hair of the daimes of directions, always a Yama for numerous thieves the hostile army who do not bend down, having consistently with the Smritis lived for a complete hundred years was the illustrious Prithuvī-Konguni-Viuddharāja Śrīpurusha, the second so named. He, moreover, whose feet were illuminated with the brilliance of the myriad jewell suns in the diadems of the great kings bending down before him, the self chosen lord of Lakshmi, was named Nava-Kāma, beloved by the good (*śiṣṭa priya*) his fame destroying the hosts of his enemies being the theme of song.

By his grandson, possessor of all the good qualities of his grand father ever wiping out the enemies completely from the battle field, devoted to the worship of the gods, Brahman and gurus, using his great wisdom in promoting the long ceased ceremonies of the gods and Brahman endowments, the illustrious Prithuvī-Konguni Mahārāja named Śrīpurusha, was granted, during the first year of his consecration, the village named Bārādūr in the Tēgattū Vishaya free of all imposts, with pouring of water to Bānaśamma, son of Nāgaśamma of Vatsa gōtra and Taitiya charana, dweller at Vātāpi.

Witnesses to this gift --The existing officials of the Ninety-six thousand.

Whoso resumes this either by freedness, anger or by accident, is guilty of great sins. Whoso protects (this gift) gets the merit. Moreover, the following are the ślokas (verses) sung by Manu.—The property of the Brahman is a terrible poison (if seized). It is said that poison is (really) no poison, poison kills only one person, while the property of Brahman kills its illegal enjoyer with his sons and grandsons. Greater (merit) than the gift of land there was not and will not be, the sum of resuming the same there was not and will not be. It is very difficult to make a gift and it is also difficult to protect another's gift. Between making a gift and protection of another's gift, protection is more meritorious than making a gift. He who confiscated his own gift of land or land gifted by others will be born as a worm in ordure for sixty thousand years.

Boundaries of this village—to the east Dutūmburppallam, to the south Paradagerepallam, to the west Kamuntegundi pallam, and to the north Gottegerepallam.

Written by Chitrāśraya.

Note.

This copper plate record was found by Mr Sayyad Yusuff, a native of Sālgrāma, Krishnarājaganai taluk, while he was ploughing his lands. It was brought to the notice of this Department through Mr Śāntarāja Shastri, Pandit, Oriental Library. It is now purchased and kept in the Archæological museum.

This record contains five plates. Each plate measures $8\frac{1}{2} \times 2\frac{1}{2}$ " The thickness of each plate is about $\frac{1}{8}$ ". These five plates are strung to a ring 3" in diameter. The thickness of the ring is $\frac{1}{2}$ ". The ring is joined to an almond shaped seal which has on it the figure of an elephant. The ring was not cut till it was received in the Archæological Department. On the seal the figure of an elephant is very well carved. Having turned to the right and lifted its front right leg the elephant appears as if it is marching forward. The four edges of each plate are slightly thickened for the protection of the characters. Of the five plates the 1st and the 5th plates have writing only on the inner side. Each plate has five lines and each line about 44 letters. The letters are rather tall and are good.

The letters are clear. Those like ma, la, ṅga, ja, ba, śa, chha, a, etc., are all in the old form. The loop of ra has joined the serif. The sign of long ū is given below. The sign of long ī is bent above and rounded inside. The sign of e is on the left. In all respects, the writing resembles the 8th century Ganga characters. Jihvāmūliya is written by joining 'pa' to 'ra'. In Plate II B, line 11 *avyuchchannā* is written instead of *avichchhinnā*.

LANGUAGE—Like many Ganga records, the present record is in the Sanskrit language and in the champu style. The language has few mistakes. In some places the omitted letters are written in between the lines. Only in the last plate a dot is put for anusvāra above the letter. Only the words stating the name of the village granted, and the boundaries are in the Kannada language.

GEOGRAPHY—It is not known where the village Bāradūr, which is said to have been granted in the record, is situated. Near Bēgūr of Bangalore Taluk there is a village by name Tēgalpattu. If this is the same as Tēgattūr, the province Tēgattapura Vishaya may have been somewhere around this village. The village Gottigere mentioned while giving the boundaries of Bāradūr is also near Tegalpattu. Probably the village Bāradūr might have been situated somewhere near Bangalore.

The Ganga genealogy given in the present record is the same as in all other famous Ganga records. The illustrious Konguni-mādhava, Harivarma, Vishnugōpa, Mādhava, Avinīta, Divinīta, Mushkara, Śrīvikrama, Bhūvikrama, his brother the illustrious prithvikonguni Śivamāra I and his grandson Śrīpurusha—this genealogy is the same and it is in the same order as in all other famous records of the Gangas of Talkād giving in each case the achievements. But regarding Śivamāra I some new information is given. From both the copper and lithic records so far found we know that Śivamāra I had the names Prithvikonguni Śivamāra, Śishta-priya and Navakāma. But in the present record it is not only stated that he had second name of Śrīpurusha but also that he lived, in accordance with the Smritis, for one hundred years. He had the name of Muttarasa. That he lived for a long time and that he had the name of Śrīpurusha also are new bits of information obtained from the present record. There are a few sentences in praise of him. But as they are like the praises of any king in general, no new information can be obtained from them. Hereafter he may be called Śrīpurusha I.

This inscription records the grant of the village Bāradūr in Tēgattūr Vishaya to Bānasarma, son of Nāgasarma of Vatsagōtia who was residing at Bādāmi. No epithet is given in the record about Bānasarma. The purpose of the grant made to an inhabitant of Bādāmi is not known. The record states that it belongs to the first year of Śrīpurusha's reign (evidently, Śrīpurusha II). From his other records it is known that he came to the throne in circa 725 A.D. During this time Chālukya Vijayāditya was ruling at Bādāmi and both the Chālukyas and the Gangas were on friendly terms. The village might have been granted to Bānasarma probably a dependent of the Chālukyas.

About Śrīpurusha II not much is mentioned. This is a grant made during the first year of his reign. In the records of his 25th, 50th and 60th regnal years and in the record of other rulers who came after him, he is praised to a great extent and many of his achievements are mentioned.

The date of the record cannot be determined merely from the details given in it. It is stated that the grant was made during his first regnal year. As it is known from his other records that he came to the throne in 725 A.D. the date of

the present record also must be 725 A D (E C VI Mg 36 record of his 25th year. E.C IV Ng 85 of 776 is the record of his 50th year)

The officials of the Gangavādi 96,000 are stated to have been the witnesses. This is usually given in the Ganga copper plate records The usual benediction and imprecation appear next

The writer of this record is Chitrāsīaya It is not known whether it is the name of a person or a title

HUNSUR TALUK.

16

On the pedestal of a Jina image lying near the Jaina Basti mound inside the fort at Ratnāpuri

ಮೂವನರು ತಾಲ್ಲೂಕು ರತ್ನಪುರಿ ಕೋಟೆಯೊಳಗೆ ಜೈನಬಿನ್ನಿ ದಿಬ್ಬದ ಹತ್ತಿರ ಬಿದ್ದಿರುವ ಜಿನ ಬಿಂಬದ ವಿಲಾಸದಮೇಲೆ

1	O	ಕೊಂಡ	ಯದ	ಯ ಕುಳದ
2		ಪುಸ್ತಕಗಚ್ಛದ	.	ಭಟ್ಟಾರಕ ದೇವರು

Note.

This record on the pedestal of the headless soapstone image probably of Mahāvīra is highly damaged and only a few letters here and there could be made out. It appears to record that a certain Bhattākaka dēva (the early portion of the name lost) belonging probably to Kondakundanvaya and pustaka gachchha, consecrated the image The characters appear to belong to about the 12th or the 13th century A D

17

On a pillar in the navaranga of the Īsvara temple at Dharmāpura, Bilikere hobli
ಬಿಳಿಕೆರೆ ಹೋಬಳಿ ಧರ್ಮಾಪುರದಲ್ಲಿ ಈಶ್ವರನ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಕಂಬವೊಂದರಮೇಲೆ

1. ಕ್ರೋಧಿ ಸಂವತ್ಸರದ ಆಶಾಡ
- 2 ಬಜಲು ಬೂವಣ ಬದ್ಧಿದರು
- 3 ಸಿವಪನ ವೇಷ

Note

The navaranga of the Īsvara temple or the pillar in it on which the present record is engraved is said to have been presented by a person by name Būvana on the 5th of the dark half of Āśhādhā in the year Kiōdhi. The Śaka year is not given in the record and hence the exact date cannot be determined The characters however appear to belong to about the 15th century A D Sivappa is said to have been the witness for this presentation

PERIYAPATNA TALUK

18

On the pedestal of the image of Dakshināmūrti in the navaranga of the Mallikārjunasvāmī temple on the hill at Bettadpur Bettadapur, Hobli

ಬೆಟ್ಟದಪುರದ ಹೋಬಳಿ ಬೆಟ್ಟದಪುರದ ಬೆಟ್ಟದಮೇಲೆ ಮಲ್ಲಕಾರ್ಜುನಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲಿ ಇಟ್ಟಿರುವ
ದಕ್ಷಿಣಾಮೂರ್ತಿ ವಿಗ್ರಹದ ಪೀಠದಮೇಲೆ

- 1 ಬಹುದಾನ್ಯ
- 2 ಸಂವತ್ಸರದ
- 3 ಮಾಘ ಸು ೧
- 4 ಳ್ಲ

Note

This small inscription on the pedestal of the Dakṣiṇāmūrti image merely gives the date probably of the consecration of the same image, as the first of the bright half of Māgha in the year Bahudhānya. But as no Śaka date is given, the date cannot be determined definitely. The characters, may probably belong to about the 16th century A. D. No more information is given in the record—not even the name of the person who consecrated the image or caused it to be made.

19

On a boulder in front of the Nandikamba to the north of the same Mallikārjuna temple

ಅದೇ ಮಲ್ಲಕಾರ್ಜುನ ದೇವಾಲಯದ ಉತ್ತರಕ್ಕೆ ಇರುವ ನಂದಿಕಂಬದ ಬುಡದಲ್ಲಿ ಇರುವ ಹಾಸುಬಂಡೆಯ ಮೇಲೆ

- 1 ಶ್ಯನಿಲ ಚೆನ್ನವೀರಗಲು
- 2 ಡರ ಮೂಗ ಗಂಗಾಧ
- 3 ರೈಯನ ಶೇವೆ

Note

This record gives the name of the person who presented the Nandikamba to the Mallikārjunasvāmī temple as Gangādharaḥ, son of Śvasilī Chennavīra gauda. No date is given. The characters appear to belong to about the 18th century A. D.

NANJANGUD TALUK

20

First copper plate record in the possession of the Rāghavēndrasvāmī maṭṭ at Nanjangūd, Nanjangūd Taluk

Telugu characters and Sanskrit language

Size 15"×10½".

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಕಸಬೆಯಲ್ಲಿ ಶ್ರೀ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲಿರುವ ಒಂದನೆಯ ತಾಮ್ರ ಶಾಸನ
ತೆಲುಗುಕ್ಷರ ಒಂದು ಹಲಗೆ

ಪ್ರಮಾಣ ೧೫"×೧೦½".

(ಮುಂಭಾಗ) —

1. ೦|ನಮಸ್ತು ೦ಗ ಶಿರಶ್ಚುಂಭಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾ
2. ಯ ಶಂಭವೇ || ಹರ್ವೀರಲಾವರಾಹಸ್ಯ ದಂಷ್ಠ್ಯದಂಡಃ ಸಪಾತುವಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ಯ
3. ಧಾತ್ರೀಭತ್ತ್ರಿಯಂದಧಾ || ಕಲಾಣಾಯಾಸ್ತುತದ್ವಾಮ ಪ್ರತ್ಯೂಹ ತಿಮಿರಾಪಹಂ | ಸಗಜೋಪ್ಯಗ

- 4 ಜೋದ್ಧೂತಂ ಹರಿಣಾಪಿಚ ಪೂಜ್ಯತೇ || ಅಸ್ತಿ ಕ್ಷೀರಮಯಾದ್ವೇವೈಃ ಮಧ್ಯಮಾನಾನ್ಯ ಹಾಂಬುಧೇಃ |
ನವನೀತ
- 5 ಮಿಪೋದ್ಧೂತಮಪನೀಯ ತಪೋಮಹಃ || ತಸ್ಯಾಸೀತ್ತನಯಸ್ತ ಪೋಭಿರತುಲೈರನ್ಯಧನಾಮಾ
ಬುಧಃ |
- 6 ಪುಣ್ಯೈರಸ್ಯ ಪುರೂರವಾಭುಜಬಲ್ಯರಾಯಾದ್ವಿಷಾಂನಿಘ್ನೈಃ ತಸ್ಯಾಯೋರ್ನಹುಷೋಮಿತಸ್ಯ
ತನುಜೋ ಯು
- 7 ದ್ವೇಯಯಾತಿಕ್ಷಿತಾ | ಖ್ಯಾತಸ್ತಸ್ಯತು ತುರ್ವಸುರ್ವಸುನಿಭಃ ಶ್ರೀದೇವಯಾನೀಪತೇಃ ||
ತದ್ವಂಶೇದೇವಕೀಜಾನಿರ್ಜಙ್ಗೇ
- 8 ತಿರುಮಲಾಭಿಪಃ | ಯಶಸ್ವೀನೃಪನಾಥೇಷು ಯದೋಃಕೃಷ್ಣ ಇವಾನ್ವಯೇ ತತೋಭೂದ್ಭುಕ್ತಮಾ
ಜಾನೀರಿತ್ವರಕ್ಷಿ
- 9 ತಿಪಾಲಕಃ | ಹೈರ್ಯಾದಾರ್ಯಗುಣೋದಾರೋ ಮಂಳಿರತ್ನಂ ಮಹೀಭುಜಾಂ || ಸರ
ಸಾದುದಭೂತಸ್ಯಾನ್ನರಸಿಂ
- 10 ಹ ಕ್ಷಿತಿರತ್ವರಃ | ದೇವಕೀನಂದನಾತ್ಮಾ ಮೋದೇವಕೀನಂದನಾದಿವ || ತತೋಪ್ಯವಾರ್ಯ
ವೀರ್ಯಶ್ರೀ ಕೃಷ್ಣರಾಜಮಹೀ
- 11 ಪತಿಃ | ಬಿಭರ್ತಿಮಣಿಕೇಯೂರಮಿವಸರ್ವಾಮಹೀಭುಜೇ || ಕೀರ್ತ್ಯಾಯಸ್ಯನಮಂತಯಾಪ್ರಸುತಯಾ
ವಿಶ್ವಂ ರುಚ್ಯೈಕಂ ಭಜೇದಿತ್ಯಾಶಂಕೃ ಪುರಾಪುರಾರಿಭವತ್ಪಾಲೇಕ್ಷಣಃ ಪ್ರಾಯಶಃ |
- 12 ಪದ್ಮಾಕ್ಷೋಪಿಚತುರ್ಭು
ಜೋಜನಿಚತುರ್ವಕ್ತ್ರೋಭವತ್ಪದ್ಮಭೂಃ | ಕಾಳೀಬದ್ಧಮಯಾದ್ರಮಾಚಕಮಲಂ
ವೀಣಾಂಚವಾಣೀಕರೇ | ಸ್ತುತೃದಾ
- 13 ಯಃಸ್ವಧೀಭಿಸ್ತ ವಿಜಯನಗರೇ ರತ್ನಸಿಂಹಾಸನಸ್ಥೋಭೂಪಾಲಾಃ ಕೃಷ್ಣರಾಜಃ
ಕ್ಷಿತಿಪತಿರಧೀಶ್ವರೈರಾಪ್ತಾ
- 14 ರಗರ್ವಾಃ | ಆಗಂಗಾತೀರಲಂಕಾಪ್ರಥಮಚರಮಕಾದಾಚಹೇಮಾಚಲಾಂತಾದಾಸೇತೋರಧಿ
ಸಾರ್ಥಶ್ರೀ
- 15 ಯಮಿಹಬಹುಳೈಕೈಕೀರ್ತ್ಯಾಭಿಭಾಸೇ || ರಾಜಾಧಿರಾಜಬಿರುದಃ ಶ್ರೀರಾಜಪರಮೇಶ್ವರಃ |
ವೀರಪ್ರತಾಪಃ
- 16 ಶ್ರೀಕೃಷ್ಣದೇವರಾಜಮಹೀಪತಿಃ | ನೇತ್ರೇಂದ್ರವೇದಭೂನಂಬ್ಯಾಣತೇ ಶಕಜನ್ಮನಾ |
ಸಾಧಾರಣಾಬ್ದೇ ಮೈಶಾ
- 17 ಖ್ಯಾಂ ಕೃಷ್ಣವೇಣೀಸರಿತ್ತಚೇ || ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯಪರಿವ್ರಾಡ್ಭ್ಯೋ ನಿರಂತರಂ |
ಪದವಾಕ್ಯಪ್ರಮಾಣಾ
- 18 ಬ್ಧಿ ಪಾರೀಣೀಭ್ಯೋ ನಿರಂಕುಶಂ || ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಸ್ಥಾಪಕೇಭ್ಯಸ್ತದಾಗಮೈಃ |
ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರೇಭ್ಯಃ
- 19 ಶ್ರೀಮದ್ವಾಗ್ಗೀತಯೋಗಿನಾಂ || ಪಾಣಿಪಂಕಜನಂಜಾತ ರಾಮಚಂದ್ರತಪಸ್ವಿನಾಂ |
ನಿಜಾಂತೇವಾನಿವರ್ಯೇ
- 20 ಭ್ಯೋ ವರದೇಭ್ಯೋ ವರಾರ್ಥಿನಾಂ | ವಿಬುಧೇಂದ್ರಯತೀಂದ್ರೇಭ್ಯೋ
ಭಾರ್ಯಾಭಿನ್ನಹಿತೋಮುದಾ | ವೇದ
- 21 ವೇದಾಂಗಪಾರೀಣೈಸ್ಸಂಬ್ಯಾವಧ್ವಃ ಪುರೋಹಿತೈಃ || ಮಂತ್ರಿಭಿರ್ವೇದಶತ್ಪತ್ಯೈಃ
ವಿಚಾರಾರ್ಥಜಗತೀಪ
- 22 ತಿಃ || ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭವತಿಂಚಿತ್ಯಾಮಹಾಹವೇ | ಆಕ್ರಮ್ಯೋದಯಶೈಲಾಖ್ಯ ದುರ್ಗಂ ಗ
ಜಪತಿಪ್ರಿಯಂ ಕ್ಷತ್ರಿಯೇಚ್ ಶ್ರೀನೃಸಿಂಹಾಖ್ಯ ಮಹೀಪತಿತನೂಭವಃ | ಕೃಷ್ಣರಾಜಮಹೀಪಾ
- 23 ಮೋದಾನಾಜ್ಞಿತ ಸುರದ್ರುಮಃ || ತತ್ತಾದ್ಭಗ್ವಿಜಯಂಪ್ರಾಪ್ಯತತ್ತಾದ್ಭುಷ್ಪರ್ಷನಯುತಃ || ಪರೇನಿತ್ಯಾ
ಂನದಾನಾರ್ಥಂ | ರಾಮಚಂದ್ರಾರ್ಚನಾಯಚಿ | ದೇವಸ್ಯಾಖಂಡದೀಪಾರ್ಧಂ ಭೂಯಸೇಶ್ರೀಯಸೇಚಿ
- 24 ನಃ || ಅನ್ಮತ್ಪ್ರಾಚೀನ ಭೂಪಾನಾಂ ಅನೇಕಸುಕೃತಾಪ್ತಯೇ | ಪುತ್ರಪಾತ್ರಪ್ರಪಾತ್ರಾದಿ ರಾಜಾನಾಂ

- 28 ರಾಜ್ಯವ್ಯವಸ್ಥೆಯೇ || ಶ್ರೀಮದ್ಭೀಮರಥೇತ್ರಕೃಷ್ಣವೇಣೀಂ ಸರಿದ್ವರಾಂ | ಪ್ರಾಪತತ್ಸಂಗಮ
 29 ಸಂನಿಭೇ | ಗ್ರಾಮಂ ಬೆಳೆಡೊಣೇದೇಶೇ ಚಿಕ್ಕಕೂಲಿತಿ ವಿಶ್ರುತಂ | ಪ್ರಾಚ್ಯಾಂ ಹೊಂನಿಟ್ಟಿಗೆ ಕ್ಷೇತ್ರೇ ಪ್ರಯಾಗಕ್ಷೇತ್ರ
 30 ಸೈದಕ್ಷಿಣೇ | ಬಾನಾಪುರಂ ಪ್ರತೀಚ್ಯಾಂ ಚ ಹಿರಕೂಲಿ ಸ್ತಧೋತ್ತರೇ | ದೇಶೇ ಬೊಮ್ಮನಹಾಳೂ ಯ
 31 ರಿತಃ ಕ್ರಮಾತ್ || ಚತುಸ್ವೀಮಾ ಸಮಾಯುಕ್ತಂ ದ್ವಿಬಾರೀಭೂಮಿಸಂಯುತಂ | ವಾಪೀಕೂಪತಚಾಕಾದ್ಯಪಿ ಕೊಳ್ಳೂರು ಮೊದರಕಲ್ಲೂದವಾಪ
 32 ಗೃಹಾರಾಮೈಶ್ಚ ಸಂಯುತಂ || ನಿಧಿನಿಕ್ಷೇಪ ಪಾಷಾಣಸಿದ್ಧ ಸಾಧ್ಯಜಲಾನ್ವಿತಂ | ಆಕ್ಷೀಣಾಗಾಮಿಸಂಯುಕ್ತಂ
 33 ಬಹುಭೋಗಂ ಸಭೂರುಹಂ || ಶಿಷ್ಯಪ್ರತಿಷ್ಠಾಸಂಭೋಗಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ | ದಾನಾರ್ಥದರ್ಮವಿಕ್ರೀತಿ
 34 ಯೋಗ್ಯಭಾಗ್ಯಸಮನ್ವಿತಂ || ವಿಬುಧೇಂದ್ರಯತೀಂದ್ರೇಭ್ಯೋ ಯಶಸ್ವಿಭ್ಯೋ ಯಶಸ್ವಿನಾಂ | ಕೃಷ್ಣರಾಯಮಹೀ
 35 ಪಾರೋ ಮಾನನೀಯೋಮನಸ್ಸನಾಂ | ಮಂತ್ರಿಭಿದೇಶತತ್ತ್ವಜ್ಞೈಃ ವಿಚಾರ್ಯಜಗತ್ತೀಪತಿಃ || ಬುತ್ವಿಕ್ಕುರೋಹಿತಾ
 36 ಚಾರ್ಯಸಂಧ್ಯಾನಾಮಾಜಕೈರ್ಯುತಃ || ಶ್ರೀದಿಗ್ವಿಜಯರಾಮಸ್ಯ ಪೂಜಾಕಾಲೇ ಮಹಾಮನಾಃ || ಸಹಿರಣ್ಯೋ
 37 ದಕಂ ಧಾರಾಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ || ಶ್ರೀಕೃಷ್ಣರಾಜಭೂಪಾಲಶಾಸನಾತ್ತಾಮೃತಾಸನಂ | ಕುಶಲೋಮಂಗಣಾ
 38 ಚಾರ್ಯೋವೈಲಬದ್ವೀರಣಾತ್ಮಜಃ || ಶ್ಲೋಕಾಃ ಪತ್ರಾದಿಮಶ್ಲೋಕಮಾರಭ್ಯಪರಿಸಂಭಯಾ | ಲಬಿತಾಸ್ತಾಮೃತ
 39 ತ್ರೇಸ್ವೀತತ್ರಯಸ್ತ್ರೀಶತಸ್ಸಹಾಮುನಾ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಭ್ಯೇಯೋನುಪಾಲನಂ | ದಾನಾತ್ಮ್ಯಗಮವಾಪ್ನೋ
 40 ತಿಪಾಲನಾದಚ್ಚುತಂಪದಂ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವಸುಂಧರಾಂ | ಪಷ್ಠಿ ವರ್ಷಸಹಸ್ರಾಣಿವಿಂ
 41 ಪ್ತಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ || ಏಕೈವಭಗಿನೀಲೋಕೇ ಸರ್ವೇಪಾಮೇವಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರ
 42 ದತ್ತಾವಸುಂಧರಾ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂನಿಷ್ಕಲಂ
 43 ಭವೇತ್ || ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ವ್ಯಪಾಣಾಂ ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಧಿಃ | ಸರ್ವಾನೇತಾಃ
 44 ಭಾವಿನಃ ಪಾರ್ಥಿಮದ್ರಾಃ ಭೂಯೋಭೂಯೋ ಯಾಚತೇರಾಮಚಂದ್ರಃ || (ವರಾಹದರೂಪಿಣಿ)
- (ಹಿಂಭಾಗ) — ಕನ್ನಡಕ್ಷರದಲ್ಲ || ಶ್ರೀ ವಿರೂಪಾಕ್ಷ ||

1. ० । नमस्तुक्त शिरश्चुम्बि चन्द्रचामरचारेव । त्रैलोक्यनगरारम्भ मूलस्तम्भा
2. य शम्भवे ॥ हरेर्लीलावराहस्य वंष्ट्राद्वंङः स पातुवः । हेमाद्रिकलशायत्र
3. धात्रीछत्रत्रियंवधौ । कल्याणायास्तु तद्धाम प्रत्यूह तिमिरापहं । सगजोप्यग
4. जोद्धत हरिणापिच पूज्यते ॥ अस्तिक्षीरमयाद्देवैः मध्यमानाम्नाहम्बुधेः । नवनीत
5. मिवोद्धतमपनीय तमोमहः ॥ तस्यासीत्तनयस्तपोभिरतुलैरन्वथिनामाबुधः ।

- 6 पुण्यैरस्य पुरुरवाभुजबलैरायुर्द्धिषां निघ्नतैः तस्यायोर्नहुषोपितस्यतनुजो यु
7 द्वेययातिः क्षिता । ख्यातस्तस्यतु तुर्वसुर्वसुनिभः श्रद्धेययानीपतेः ॥ तद्वंशेदेवकीजानिर्जज्ञे
8 तिरुमलाभिपः । यशस्वी नृपनाथेषु यदोः कृष्ण इवावयवे ततोभूदुक्कमाजानिर्गश्वराक्षि
9 तिपालकः । धैर्यौदार्यगुणोदारो मौलिरत्नं महीभुजां ॥ सरसादुदभूत्तस्माच्चरसि
10 हृक्षितीश्वरः । देवकीनन्दनात्कामोदेवकीनन्दनादिव ॥ ततोप्यवार्थवीर्य श्री कृष्णराजमही
11 पतिः । विभर्तिमणिकेयूरमिवसर्वा महीभुजे ॥ कीर्त्या यस्य समंतया प्रस्तुतया
12 विश्वं रुचैक्यं भजेदित्याशंक्य पुरापुरारिरभवत्फालेक्षणः प्रायशः । पद्माक्षोपि चतुर्भु
13 जोजनिचतुर्वक्रोभवत्पद्मभूः । काळीखड्गमयाद्रमाच कमलं वीणां च वाणीकरे
स्तुत्यौदा
14 येस्तुधीभिस्स विजयनगरे रत्नसिंहासनस्थो भूपालान् कृष्णराजः क्षितिपतिरधरी
कृत्यदुर्वा
15 रगवान् । आगङ्गातीरलंकाप्रथमचरमकादाच हेमाचलांतादासेतोरर्थिसार्थश्चि
16 यमिहबहुलीकृत्यकीर्त्याबभासे ॥ राजाधिराजविरुदः श्रीराजपरमेश्वरः । वीरप्रतापः
17 श्रीकृष्णदेवराजमहीपतिः । नेत्रेन्दुवेदभूसंख्यागणितेशकजन्मना । साधारणाब्दं वैशा
18 ख्यां कृष्णवेणीसरित्ते । श्रीमत्परमहंसख्यपरिवाद्भ्यो निरंतरं । पद्माक्यप्रमाणा
19 विधपारीणेभ्यो निरंकुशं ॥ श्रीमद्वेणवसिद्धांतस्थापकेभ्यस्सदागमैः । सर्वतन्त्रस्वतन्त्रेभ्यः
20 श्रीमद्वागीशयोगिनां ॥ पाणिपंकजसंजात रामचन्द्रतपस्विनां । निजास्तेवासिवर्ये
21 भ्यो वरदेभ्यो वरार्थिनां । विबुधेन्द्रयतीन्द्रेभ्यो भार्याभिस्सहितो मुदा । वेद
22 वेदाङ्गपारीणैस्संख्यावाद्भिः पुरोहितैः ॥ मन्त्रिभिर्देशतत्त्वज्ञैर्विचार्यजगतीप
23 तिः ॥ प्रतापरुद्रमत्तेभर्पतिं जित्वा महाहवे । आक्रम्योदयशैलाख्यदुर्गं ग
24 जपतिप्रियं क्षत्रियेद् श्रीनृसिंहाख्य महीपतितनूभवः । कृष्णराजमहीपा
25 लो दानाजितसुरदुमः ॥ तत्तादृग्विजयं प्राप्य तत्तादृग्वर्षसंयुतः ॥ मठे नित्या
26 ब्रदानार्थं । रामचन्द्रार्चनायच । देवस्याखण्डदीपार्थं भूयसे श्रेयसे च
27 नः ॥ अस्मत्प्राचीनभूपानां अनेकसुकृतामये । पुत्रपौत्रप्रपौत्रादि राजानां
28 राज्यवृद्धये ॥ श्रीमद्भूमिरथी यत्र कृष्णवेणी सरित्तरां । प्राप तत्सङ्गमक्षेत्रे प्रयागक्षेत्र
29 संनिभे । ग्रामं बेलडोणेदेशे चिककूळीति विश्रुतं । प्राच्यां हौनिदगे बोम्मनहाळू य
30 स्य दक्षिणे । खानापुरं प्रतीच्यां च हिरेकूळिस्तथोत्तरे । देशे कोळ्ळूर मोदरकल्लुवाप
31 रितः क्रमात् ॥ चतुस्सीमासमायुक्तं द्विखारीभूमिसंयुतं । वापीकूपतटाकाद्यै
32 र्गृहारामैश्च संयुतं ॥ निधिनिक्षेपपाषाणसिद्धसाध्यजलान्वितं । अक्षीणागामिसंयुक्तं
33 बहुभोगं सभूरुहं ॥ शिष्यप्रशिष्यसंभोगयोग्यं विनिमयेचितं । दानार्थधर्मविक्रीति
34 योग्यभाग्यसमन्वितं । विबुधेन्द्रयतीन्द्रेभ्यो यशस्विभ्यो यशस्विनां । कृष्णराजमही
35 पालो माननीयो मनस्वनां । मन्त्रिभिर्देशतत्त्वज्ञैर्विचार्यजगतीपतिः ॥ ऋत्विक्पुरोहिता
36 चार्यसंभ्यसामाजकैर्युतः ॥ श्रीदिग्विजयरामस्य पूजाकाले महामनाः ॥ सहिरण्यो
37 दकं धारापूर्वकं दत्तवान्मुदा ॥ श्रीकृष्णराजभूपालशासनात्ताम्रशासनं । कुशलो मङ्गणा
38 चार्यो व्यलिखद्दीराणात्मजः ॥ श्लोकाः पत्रादिमश्लोकमारभ्य परिसङ्गृह्यथा । लिखिता-
स्ताम्रप
39 त्रेक्षिन् त्रयस्त्रिंशत्सहस्रानाम् ॥ दातपालनयोर्मध्ये दानाल्लेयोनुपालनं । दानात्स्वर्गमवाप्नो
40 ति पालनादक्षुतपदं ॥ स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां । षष्ठिवर्षसहस्राणि विं
41 श्र्यां जायत किमिः ॥ एकैव भागिनी लोके सर्वेषामेव भूभुजां । न भोज्या न करग्राह्या चिप्र

- 42 दत्ता वसुधरा ॥ स्वदत्ता द्विगुणं पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं निष्फलं
 43 भवेत् ॥ सामान्योऽयं धर्मस्तुष्टिपाणां कालेकाले पालनीयो भवद्भिः । सर्वानेतान्
 44 भाविनः पार्थिवेन्द्रान् भूयाभूयो याचते रामचन्द्रः ॥
 I-B—

॥ श्रीविरूपाक्ष ॥ ०

Transliteration.

Front—

- 1 ० । namas-tunga-sīras̄-chumbi chandra-chāmara-chāravē । traī-lōkya nagai ā-
 rambha mūla stambhā-
- 2 ya Saubhāvē ॥ Harēr-līlā-vaiśhasya dāmsatrā damdā sa pātuvah । Hēmādri
 kalasā yatra
- 3 dhātri chhatra-sriyam dadhau ॥ kalyānāyāstu tad dhāma piatyūha
 tūmīrāpaham sagajōpy-Aga-
- 4 jōdbhūtam Harināpicha pūjyātē ॥ asti kshīra-mayād dēvaiḥ madhyamānān-
 mahāmbudhēḥ । navañita-
- 5 m ivōdbhūtam apantiya tamōmahah ॥ tasyāsīt tanayas tapōbhūtatulair-
 anvarthanāmā Budhah ।
- 6 punyair-asya Purūṇavā bhujabalaīr-Āyur-dvishām nighnatāḥ । tasy-Āyur
 Nahushōpi tasya tanujō yu
- 7 ddhē Yayātih kshitau । khyātas-tasya tu Tui vasur vasumbhah Sri
 Dēvayānīpatēḥ ॥ tad-vamsē Dēvakī-jānīr jajñē
- 8 Tūmalābhīpah । yasasvī nripanāthēshu Yadōh Krishna ivānvayē ।
 tatōbhūd Bukkamājānīr Īśvarakshi-
- 9 tipālakah । dhanyaudāīya-gunōdārō mañi ratnam mahībhujām ॥ sarasād
 udabhūt tasmān Narasim-
- 10 ha kshītīsvaah । Dēvakī-nandanāt Kāmō Dēvakī-nandanād iva ॥
 tatōpy-avārya-vīrya sri Krishna rāja mahī-
- 11 patih । bibhaati manikēyūram-iva sarvām mahībhujē । kīrtiyā yasya
 samantayāprasritayā
- 12 viśvam ruचाikyam bhajēd ityāśamkya purā purānīr abhavat Phālēkshanah
 prāyasaḥ । Padmākshōpi chaturbhu-
- 13 jōjam Chaturvaktrō bhavat Padmabhūh Kālī khadgam ayād Ramācha
 kamalam vīnāmcha Vāñī-karē ॥ stutyaudā-
- 14 riyas-sudhībhis-sa-Vijayanagarē ratna simhāsanasthō bhūpālān Krishna
 Rājah kshītipatirādharī kīrtiyā durvā
- 15 ragai vāñī Gangātira Lamkā prathamā charamakādācha Hēmāchalāmtād
 ā Sētōrarthi sārtha sri-
- 16 yamīha bahulīkīrtiyā kīrtiyā babhāse ॥ rājādhīrāja birudah sri rāja
 paramēśvarah virapiatāpah
- 17 sri Krishnadēvārāja mahīpatih ॥ nētrēndu Vēda-bhū-samkhyā ganitē
 Śaka janmanā । sādharānābdē Vaiśā-
- 18 khyām Krishnavēñī sarittatē ॥ Śrīmat paramahamsākhyā pavīvrādbyō
 nīramtaram । padavākya pramānā-
- 19 bdi pāñinēbhyō nīramkuśam ॥ śrīmad Vaishnava siddhānta sthāpakēbhyas-
 sadāgamaiḥ । sarvatamtra svatantrēbhyah

20. śrīmad Vāgīśayōginām || pāṇipamkaja samjāta Rāmachandra tapasvinām |
 nijaṁtēvāsi varyē-
 21 bhyō varadēbhyō varārthinām Vibudhēndra yatīmdrēbhyō bhāryābhis
 sahitō mudā Vēda-
 22. vēdāṅga pārīṇais-samkhyāvadbbih purōhitaiḥ || māntribbhiḥ dēsatatvajñaiḥ
 vichārya jagatī pa-
 23 tiḥ || Prātāparudramattēbhapatim jtvāmahāhavē | ākranyōdaya-sailākhyā
 durgam Ga-
 24. japatīpriyam | kshatryēt śrī Nrisimhākhyamahāpati tanūbhavah | Krishna
 Rājamahipā-
 25 lō dānā-jita suradrumah || tat tādrig vijayam prāpya tat tādrigh gharsha
 samyutah || mathē nityā-
 26. mna-dānārtham | Rāmachandrāchanāyacha dēvasy-ākhamḍa dīpārtham
 bhūyasē śrēyasē-
 27 nah || asmat prāchīna bhūpānām anēka sukritāptayē | putra-pautra pra-
 pautīādi rājānām
 28. iājya riddhayē || śīmad Bhīmaīathī yatra Krishnavēnīm saridvarām |
 piāpa tat-samgamakshētrē Prayāgakshētra
 29. samnibhē | grāmam Beladonēdēsē Chikkakūllitī viśritam | prāchyām
 Homnītige Bommanahālū ya-
 30 sya dakshinē | Khanāpuram pratīchyām cha Hirekūllis-tathōttare | dēsē
 Kollūrū Modarakallū dvāpa-
 31 ritah kramāt || chatus sīmā samāyuktam dvikḥārī bhūmī samyutam | vāpī-
 kūpa-tatākādyai
 32. 1-grihāīāmaīścha samyutam || mīdhi-nikshēpa-pāshāna-siddha-sādhyā
 jalānvitam ākshīnāgāmī samyuktam
 33. bahubhōgam sabhūruham || śishya-piāśishya sambhōga yōgyam vinimayō-
 chitam | dānārtha dharma vikriti
 34. yōgya bhāgya samanvitam || Vibudhēndra yatīmdrēbhyō yaśasvibhyō
 yaśasvinām | Krishna-Rāya mahī-
 35 pālō mānanīyō manasvanām || māntribbhir dēsatatvajñair vichārya
 jagatīpatih || ritvik-purōhitā-
 36 chārya sabhya sāmājikan yutah || śrī Dig-vijaya-Rāmasya pñjākālē
 mahāmanāḥ || sahiranyō-
 37. dakam dhārā-pūrvakam dattavān-mudā || śrī Krishna-rāja-bhūpālā śāsanāt
 tāmra śāsanam | kusalō Mamganā-
 38. chāryō vyālikhad Viranātmajah || ślōkāḥ patrādūmaslōkamārabbhya |
 parisamkhyayā | likhitās tāmrapa-
 39. tēsmin trayastriṁśat sahāmuna | dānapālanayōr madhyē dānāchhrēyōnu-
 pālanam | dānāt svargam avāpnō-
 40. ti pālanādachchutampadam || svadattām paradattām vā yōharētu
 vasumdhārām | shashithi-varsha sahasāni vim-
 41. shthāyām jātē krimih || ēkaiva bhaginī lōkē sarvēśhām ēva bhūbbhujām |
 na-bhōjyā na-kara grāhyā vipra-
 42. dattā vasumdhārā || svadattā dvigunam punyam paradattānupālānam
 paradattāpa hārēna svadattam nishphalam
 43. bhavēt || sāmānyōyam dharmaśētu nripānām Kalē-Kalē pālānīyō
 bhavadbbih | sarvānētām
 44. Bhāvinah pārthimardra bhūyo bhūyō yāchatē Rāmachandrah ||

O ॥ śrī Virūpaksha ॥0 (in Kannada character)

Note

(see M. A. R. 1917, Para 111)

This and the following copper plate records belonging to the Raghavendrasvamy matt at Nanjangud have been noticed by Mr R. Narasimhachar in M.A.R. 1917. The text and transliteration of those records have now been published with Mr. R. Narasimhachar's note on them

This copper plate inscription consists of only one plate measuring 15" by 10½" engraved in Telugu characters. After invocation of Sambhu, the Boar incarnation of Vishnu and Ganapati in three separate verses, the record proceeds to give the Puranic genealogy from the Moon to Turvasu. Then the pedigree of Krishna Dēva-Rāya is given thus—In the line of Turvasu was born Tumala, husband of Dēvaki; his son was Īśvara, husband of Bukkamā, his son was Narasimha, his son Krishna-Rāja. We are then told that in the month of Vaisākha of the year Sādhārana corresponding to the Śaka year reckoned by the eyes, the moon, the Vēdas and the earth (1412) on the bank of the Krishnavēnī, the rājādhirāja raja-paramēśvara virapratāpa Krishna-Dēva Rāja, son of the lord of the Kshatriyas Narasimha-mahīpati, granted, on the happy occasion of the achievement of victory in battle over Pratāpa-Rudra and the capture of his favourite fort Udayagiri, for the welfare of his ancestors, himself and posterity, the village Chikka-Kūli consisting of two *khārs* of land situated in Beladone dēsa, at the holy confluence of the Krishnavēnī and the Bhīmarathi, with all the usual rights, at the time of the worship of Digvijaya Rāma, to the *paramahansa parivrajakāchārya, padavākya pramānābhi-pārīna Vaishnava-siddhānta sthāpaka, sarvatantra-svitantra*, Vibudhēndia-yatindra, disciple of Rāmachandra who was the spiritual son (*Kavakamula-saṅgata*) of Vāgīsa-yōgi. The grant was made by the king in the company of his queens, ministers, ritviks, purōhitas and court pandits in order to provide for the daily gifts of food, the worship of the god Rāmachandra and the maintenance of perpetual lamps in the matha. The village was to be enjoyed by the svāmi and his successors in perpetuity. Its boundaries are given thus—to the east Honnuttige and Bommanahālu, to the south Khānāpura, to the west Hire-Kūli and to the north Kollūru and Modarakallu. By order of the king the grant was engraved by Manganāchārya, son of Vīra. The number of verses in the inscription is given as 33. Then follow five usual final verses, and the signature of the King—śrī Virūpaksha in Kannada characters. The figure of a boar, the Vijayanagar crest, is carved at the bottom of the plate.

All the copper grants of this king that have been hitherto met with in Mysore are in Nāgarī characters. They generally consist of 3 plates. But the present grant which consists of only one plate, is engraved in Telugu characters. Further the date given corresponds to 1490 A. D. which is about 19 years early for this king seeing that he came to the throne only in 1509. From the other records of this king we learn that he captured Udayagiri in 1513 A. D. but the present record leads us to suppose that this event took place in 1490. The omission of the *paksha, tithi* and *vāra* is also unusual. These circumstances raise a reasonable doubt as to the genuineness of the plate. There is also another circumstance to be considered. Two images of Rāma are mentioned in connection with Madhva mathas. Digvijaya Rāma named in this record is the one which is said to have been consecrated by Madhvāchārya and worshipped by him, the other image named Mūla-Rāma, is the one which is said to have been acquired by Narahari-tīrtha, disciple of

Madhvāchārya It is also said that the former is in the possession of the Uttarādī matha. If this is true, its mention in the present record is inexplicable.

21

Second copper plate record in the same matt (Plate XIV)
Nāgarī characters and Sanskrit language

Size 11½" × 7½"

(3 plates with ring)

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳವರ ಮರದಲ್ಲರುವ ಎರಡನೆಯ ತಾಮ್ರಶಾಸನ—ನಾಗರಾಕ್ಷರ ಸಂಸ್ಕೃತ ಭಾಷೆ
ಪ್ರಮಾಣ ೧೧ ೧/೨" × ೭ ೧/೨"

(3 ಹಲಗೆಗಳು, ಉಂಗುರ ಸಹ)

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)—

- 1 ಶುಭಮಸ್ತು ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ—ನಮಸ್ತುಂಗತಿರಶ್ಚುಂ
- 2 ಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಹರೇ
- 3 ಲ್ಲಾಲಾಮರಾಹಸ್ಯ ದಂಷ್ಠಾದಂಡಸ್ಯಪಾತುಪಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾಯತ್ರ ಧಾ
- 4 ಶ್ರೀಶ್ಚೈತ್ರಶ್ರಿಯಂ ದದೌ ಕಲ್ಯಾಣಾಯಾಸ್ತು ತದ್ಭಾಮ ಪ್ರತ್ಯಕ್ಷಾ ತಿಮಿರಾಪಹಂ ಯದ್ಗಜೋಷ್ಯ
ಗಜೋ
- 5 ದ್ವೃತಂ ಪಂಚಾಸ್ತೇನಾಪಿ ಲಾಲಿತಂ |—ಜಯತಿ ಕ್ಷೀರಜಲಧೇರ್ಜಾತಂ ಸವ್ಯೇಕ್ಷಣಂ ಹರೇಃ ಅಲಂಬ
- 6 ನಂ ಚಕೋರಾಣಾ ಮಮರಾಯುಷ್ಯರಂ ಮಹಃ—ಪೌತ್ರಸ್ತಸ್ಯ ಪೂರೂರವಾ ಬುಧ ಸುತಸ್ಯ ಸ್ವಾಯುರ
- 7 ಸ್ವಾತ್ಮಜಸ್ತಂಜಜ್ಞೇ ನಹುಷೋ ಯಯಾತಿರಭವತ್ತ ಸ್ವಾಚ್ಛ ಪೂರುಸ ತಃ—ತದ್ವಂಶೇಭರತೋ ಬಭೂ
- 8 ವ ನೃಪತಿಸ್ತತ್ಪಂತತಾಂತನುಸ್ತತ್ಯೋಫ ವಿಜಯೋಭಮನ್ಯುರುದಭೂತ್ತ ಸ್ವಾತ್ಮರೀಕ್ಷಿ
- 9 ತ ತಃ—ನಂದಸ್ಯ ಸ್ವಾಪ್ತಮೋನಾಸಮಜನಿನವಮಸ್ಯ ರಾಜ್ಯ ಶ್ಲಘ್ಯಕೃಷ್ಣಾಪಸ್ತಸ್ಯ
- 10 ಪ್ರಮ ಶ್ರೀಪತಿ ರುಚಿರ ಭವ ದ್ರಾಜ ಪೂರ್ವೋ ನರೇಂದ್ರಃ—ತಸ್ಯಾಸ್ಮಿ ದ್ವಿಜ್ಜಲೇಂದ್ರೋ ದಶಮ
- 11 ಇಹ ನೃಪೋ ವೀರಹಂಮಾಳರಾಯ ಸ್ವಾರ್ಥೀ ಯೇ ಕೋಮುರಾರಾ ಕೃತ ನತಿ ರುದಭೂತ್ತ ಸ್ಯಮಾ
- 12 ಯಾ ಪುರೀಶಃ—ತತು ಯೋಜನಿ ತಾತ್ ಪಿಂನಮಮುಷೀಪಾರೋ ನಿಜಾರೋಕನತ್ರ
- 13 ಸ್ತಾ ಮಿತ್ರ ಗಣಸ್ತತೋಜನಿ ಹರಃ ದುರ್ಗಾಣಿ ಸಪ್ರಾಹಿತಾತ್—ಅಸ್ತೈ ಕೇನ ಸಸೋ
- 14 ಮಿ ದೇವ ನೃಪತಿ ಸ್ತಸ್ಯೈವ ಜಜ್ಞಾ ಸುತೋ ಪೀರೋ ರಾಘವ ದೇವರಾಡಿತಿ ತತಃ ಶ್ರೀ ಪಿನ್ನ
- 15 ಮೋ ಭೂಪತಿಃ ಅರವೀಟನಗರೀ ವಿಭೋ ರಭೂದಸ್ಯ ಬುಕ್ಯಧರಣೀಪತಿನ್ಯು
- 16 ತಃ—ಯೇನ ಸಾಳುವ ನೃಪಿಂಹರಾಜ್ಯಮಪ್ಯೇಧವಾನ ಮಹಾಸಾಸ್ಥಿರೀ ಕೃತಂ ಸ್ವಃ ಕಾಮಿನೀಃ
- 17 ಸ್ಯ ತನುಕಾಂತಿಭಿ ರಾಕ್ಷಿಪಂತೀಂ ಬುಕ್ಯಾವನೀಶತಿಲಕೋ ಬುಧ ಕಲ್ಪಶಾಖೀ ಕಲ್ಯಾಣೀಂ ಕ
- 18 ಮಲನಾಭ ಇವಾಭಿಕ್ಕನ್ಯಾಂ ಬಲಾಂಬಿಕಾ ಮುದವಹದ್ವಹು ಮಾನ್ಯಶೀಲಾಂ ಸುತೇ
- 19 ವ ಕಲಶಾಂಬುಧೇ ಸ್ತುರಭಿರಾಶುಗಂ ಮಾಧವಾತ್ಮಮಾರ ಪಿವಶಂಕರಾತ್ಮಲಮ
- 20 ಹೀಭೃತಃ ಕನ್ಯಕಾ—ಜಯಂತ ಮನುರ ಪ್ರಭೋ ರಪಿ ಶಚೀವ ಬುಕ್ಯಾಧಿಕಾತ್ ಶ್ರುತಂ ಜ
- 21 ಗತಿಬಲ್ಲಮಾ ಲಭತ ರಾಮರಾಜಂ ಸುತಂ—ಶ್ರೀ ರಾಮರಾಜ ಕ್ಷಿತಿಪಸ್ಯ ಚಿಂತಮ
- 22 ಣೇ ನರ್ಧಿ ಕದಂಬಕಾನಾಂ— ಲಕ್ಷ್ಮೀರಿವಾಂಭೋರುಹ ಲೋಚನಸ್ಯ ಲಕ್ಯಾಂಬಿಕಾಮು
- 23 ಪ್ಯ ಮಹಿಷ್ಯ ಲಾಸೀತ್ | ತನ್ಯಾಧಿಕ್ಯಸ್ಯ ಭವತ್ತನಯಸ್ತ ಪೂಜಃ ಶ್ರೀ ರಂಗ
- 24 ರಾಜ ನೃಪತಿ ಶ್ರುತಿವಂಶ ದೀಪಃ—ಅರ್ಣ ಸಮುಲ್ಲನತಿ ಧಾಮನಿ
- 25 ಯಸ್ಯ ಚಿತ್ರಂ ನೇತ್ರಾಣಿ ವೈರಿ ಸುದೃಶಾಂಚ ನಿರಂಜನಾನಿ—ತತೀಂ ತಿರುಮ
- 26 ಲಾಂಬಿಕಾಂ ಚರಿತ ಲೀಲಯಾರುಂಧತಿ ಪ್ರಧಾಮಪಿ ತಿಕ್ಷಯಾ ವಸುಮತಿ ಯಶೋ
- 27 ರುಂಧತೀಂ—ಹಿಮಾಂತುರಿವ ರೋಹಿಣೀಂ ಹೃದಯ ಹಾರಿಣೀಂ ಸದ್ಗುಣೈರಮೋ
- 28 ದತ ಸಧರ್ಮಿಣೀ ಮಯಮವಾ—ಪ್ಯ ವೀರಾಗ್ರಣೀ—ರಚಿತ ನಯವಿ
- 29 ಚಾರಂ ರಾಮರಾಜಂ ಚಿ ದೀರಂ ವರ ತಿರುಮಲರಾಯಂ ವೆಂಕ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)——

- 30 ಟಾದ್ರಿ ಕ್ಷಿತಿಶಂ ಅಜನಯತನ ಏತಾನಾನು ಪೂರ್ವ್ಯಾ ಕುಮಾರಾ
31 ನಿಹ ತಿರುಮಲ ದೇವ್ಯಾಮೇವ ರಾಜಾ ಮಹಾಜೋಃ—ಸಕಲ ಭುವನ ಕಂಟಕಾ
32 ನರಾತಿಣೇ ನಮತಿ ನಿಹತ್ಯ ಸ ರಾಮರಾಜ ವೀರಃ—ಭರತ ಮನು ಭಗೀರಥಾ
33 ದಿ ರಾಜ ಪ್ರಥಿತ ಯಶಾಃ ಪ್ರಶಶಾನ ಚಕ್ರಮುವ್ಯಾಃ—ತ್ರಿಮ ಶ್ರೀರಂಗ ಕ್ಷಾ ಪರಿಬೃಥ ಕು
34 ಮಾರೇಷ್ಟಧರಣಂ ವಿಜಿತಾರಿ ಕ್ಷಾಪಾಂ ಸ್ತಿರುಮಲಮಹಾರಾಯ ನೃಪತಿಃ ಮಹಾ
35 ಜಾ ಸ್ಯಾಮ್ರಾಜ್ಯೇ ಸುಮತಿ ರಭಿಷಿಕ್ತೋ ನಿರುಪಮೇ ಶಶಾಸೋರ್ವೀಮಪಿ ತಿಸೃಷು
36 ಮೂರ್ತಿಷ್ಠಿ ವ ಹರಿಃ ಯಶಸ್ವಿನಾಮಗ್ರಸರಸ್ಯ ಯಸ್ಯ ಪಟ್ಟಾಭಿಷೇಕೇ ಸತಿ ಪಾತ್ರ್ಥಿ
37 ವೇಂದೋಃ—ದಾನಾಂಬು ಪೂರೈರಭಿಷಿಕ್ತ ಮಾನಾದೇವೀ ಪದಂ ಭೂಮಿರಿಯಂಜಗಾಹೇ
38 ಯಸ್ಮಿನ್ ಶಾಸತ್ಯೇಕ ವೀರೇ ಧರತ್ರಿಮೇಣಾಕ್ಷೀಣಾಮೇವ ಕಾರ್ಯಂ ವಿಲಗ್ನೇಕೌಟ
39 ಲ್ಯಂ ತತ್ಪುಂಜಲೇ ಕರ್ಕಶತ್ವಂಕದ್ಯಕ್ಷೋಜೇ ಚಾಪಲಂ ತತ್ಯುಚ್ಯತೇ—ಅನಂತರಂ ತ
40 ತ್ತನಯಃ ಪ್ರತಿತತ್ವಕಾನ್ತಿ ಹಸ್ತಾಪಜಿತ ದ್ವಿಶಾವೀ ಶ್ರೀ ವೆಂಗಳಂಬ ಚಿರ
41 ಪುಣ್ಯರಾಶಿ ಶ್ರೀರಂಗರಾಯಃ ಶ್ರೀತ ಭಾಗಧೇಯ ವಾರಾಶಿ ಗಾಂಭೀರ್ಯ್ಯ ವಿಶೇಷ ದು
42 ಯ್ಯಶಾಶ್ಚ ರಾಶಿ ದುರ್ಗೌಕ ವಿಭಾಲವಯ್ಯುಃ—ಪರಾಪ್ತದಿಗ್ರಾಯ ಮನಃ ಪ್ರಕಾಮ ಭಯಂಕರ
43 ಶ್ಯಾಂಗಧರಾಂತ ರಂಗಳಿ—ಹತರಿಪುರ ನಿರ್ಮೇಷಾನೋಕ ಹೋಯಾಚ ಕಾನಾಂ ಹೊಪದಿ
44 ರುದರ ಗಂಡೋ ರಾಯರಾ ಉತ್ತಮಿಂಡಃ—ಮಹಿತ ಚರಿತ ಧನ್ಯೋ ಮಂಣಿಯಾಕ್ ಸಾಮುಲಾದಿ
ಪ್ರಕ
45 ಟಿತ ಬಿರುದ ಶ್ರೀಃ ಪಾಟಿತಾ ರಾತಿಲೋಕಃ—ಉಭಯ ದಲ ಪಿತಾಮಹೋನತಾನಾಮ ಭಯ ಪ
46 ದಾರ್ಪಣ ತತ್ಪರೋ ರಿಪೂಣಾಂ ಆಯ ಮವಹಲು ರಾಯ ಮಾನವದೀತ್ಯವಿಲಜನೈರಭಿ
ದೀಯ
47 ಮಾನಧಾಮಾ—ತಾಂಡವಿತೋದಯೋ ಬಿರುದ ಮನ್ಯರಗಂಡ ತಯೋದ್ಧಂದ ಬಲೋತ್ಕಲೇಂದ್ರ
48 ಜಯ ಪಂಡಿತ ವೀರಯುತಃ—ಚಂಡಿಮಶಾಲಿ ಬಾಹುಬಲಂಡಿತ ವೈರಿಗಳೋ ಗಂಡರ
49 ಗೂಲಿ ಮನ್ಯಪೂಲಿಮಾನ್ಯ ಮಹಾಬಿರುದಃ ಸಾರವೀರರಮಯಾ ಸಮುಲ್ಲಸನ್ನಾ ರವೀಟಪು
50 ರಹಾರನಾಯಕಃ—ಕುಂಡಲೀಶ್ವರ ಮಹಾಭುಜ ಶ್ರಯನ್ಮಂಡಲಕ ಧರಣೀ ವರಾಹ
51 ತಾಂ—ಚಾಲಕ್ಯ ಚಕ್ರವರ್ತಿ ಮಾಣಿಕ್ಯಮಹಾಕಿರೀಟ ಮಹನೀಯಃ ಏ ಬಿರುದರಾಯರಾಹತ
52 ವೇಶ್ಯೈಕ ಭುಜಂಗ ರಮಣೀಯಃ—ಓಷಧಿ ಪತ್ಯಪಮಾಯಿತ ಗಂಡಸೋಽಪೂ ರೂಪಜಿ
53 ತಾನಮ ಕಾಂಡಃ—ಭಾಷೆಗೆ ತಪ್ಪವರಾಯರ ಗಂಡಃ ಪೋಷಣ ನಿರ್ಭರ ಭೂನವ ಬಂಡಃ
54 ರಾಜಾಧಿರಾಜ ಸ್ತ್ರೀಜನ್ಮೀ ಶ್ರೀ ರಾಜಪರಮೇಶ್ವರಃ ಶಿಷ್ಠಶಂರಕ್ಷಣ ಪರೋ ದುಷ್ಪ
55 ಶಾದೂಲ ಮರ್ದನಃ ಇತ್ಯಾದಿ ಬಿರುದೈರ್ವಂದಿತತ್ಯಾ ನಿತ್ಯಮಭಿಷ್ಠತಃ—ಕಾಂಭಜ
56 ಭೋಜಕಾಲಂಗ ಕರಹಟಾದಿ ಪಾರ್ಥಿವೈಃ—ಪ್ರತಿಹಾರ ಪದಂ ಪ್ರಾಪ್ತೈಃ ಪ್ರಸ್ತುತನುತಿ
57 ಘೋಷಣಃ ಸೋಯಂ ಶ್ರೀರಂಗರಾಯ ಕ್ಷಿತಿಪತಿ ತಿಲಕೋ ರತ್ನನಿಂಹಾನನೃಃ ಕೀರ್ತ್ಯಾನೀತ್ಯಾನಿರ
58 ಸ್ಯ ನೃಗನಲನಹಪಾ ನಪ್ಯವನ್ಯಮಧಾನ್ಯಾ—ಆ ಸೇತೋರಾನುಮೇರೋರವನಿಸುರನುತಃ
ಸ್ವರಮಾ
59 ಜೋದಯಾದ್ರೇ ರಾಪಾಶ್ಯಾತ್ಯಾ ಚಲಾಂತಾದವಿಲ ಹೃದಯಮಾವರ್ಜ್ಯ ರಾಜ್ಯಂ ಪ್ರಶಾಸ್ತಿ
ಶುಭಮಸ್ತು ಓಂ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)——

- 60 ಅಶ್ವರತ್ನ ಪಯೋಧೀಂದು ಗಣತೇ ಶಕ ವತ್ಸರೇ | ಯುವ ಸಂವತ್ಸರೇ
61 ಖ್ಯಾತೇ ಮಾನಿ ಚಾಪಾಡ ನಾಮನಿ | ಪಕ್ಷೇವಳಕ್ಷೇ ಪುಣ್ಯಾಯಾಂ ಪ್ರಥಮ ದ್ವಾ
62 ದಶೀ ತಿಥಾ ಪೆರುಕೊಂಡ ಪುರಾನಾಸ ರಾಮಚಂದ್ರಸ್ಯ ನನ್ನಿಧಿ—ಪದವಾಕ್ಯ ಪ್ರಮಾ
63 ಣಾಬ್ಧಿ ಪಾರಗಾಯ ಸುಯೋಗಿನೇ—ಸರ್ವಶಾಸ್ತ್ರಪ್ರಮಾ ನಾರ್ಧನಾರಭ್ಯಸರಪಟ್ಟ
64 ದೇ ವಿಜಯೀಂದ್ರ ಸತೀಧೇಂದ್ರೇ ನಿಶ್ಯೇನ್ಮಿಗ್ಧತರಾಯಜಿ—ರಘುನಂದನ ತೀರ್ಥ ಶ್ರೀಪಾ
65 ದ ಹಸ್ತಾಂಬು ಜನ್ಮನೇ—ಸುರೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದ ಗುರವೇ ಪರಮಾತ್ಮನೇ ಚೋಳ

66 ಮಂಡಲರಾಜ್ಯಂ ತಂಜಾವೂನೀಮ್ನಿ ಚಸ್ಥಿತಂ ನಿತ್ಯ ವಿನೋದ ಶ್ರೀವಲ
 67 ನಾಡೌ ಪಾತ್ಮೋಚ ಕೀರ್ತಿತಂ—ವಡವಿಲ್ಲವ ನಲ್ಲೂರೋಸ್ತೀಮಂತಾತ್ಪ್ಪಗ್ಗಿ ಶಿಸ್ಥಿ
 68 ತಂ ತೊಡವೆಲ್ಲ ಶ್ರೀಶಬ್ದಿಯಂ ಒಡಿಗ್ರಾಮ ನೀಮಂತ ದಕ್ಷಿಣಂ—ಕಾಚ್ಚತೊಟ್ಟಗ್ರಾ
 69 ಮನತ್ತಾ ತ್ತೀಮಂತಾದವಿ ಪಶ್ಚಿಮಂ—ತಿರುಕ್ಕರ್ಹಾಪೂರೋರ್ ಹೈತ್ತಿವಿಲಿ ನೀಮಂತಯೋರ
 70 ಪಿ—ವೆಚ್ಚಾರ್ ಶ್ರೀ ಭೋಗವನ್ನ ದ್ವಾರುತ್ ರತ ಸ್ಥಿತಂ—ಪುದುಕ್ಕುಡಿಗ್ರಾಮ ಕೇಣಿಯುತಂ ಕಣಿ
 71 ಶಶೋಭಿತಂ—ಪಂಚಾಶತ್ತರ ಮಿತಾಭಿವೃರ್ತಿಭಿಶ್ಚ ಸಮಸ್ತತಂ—ನಾವಲೂರಿತಿ
 72 ವಿಖ್ಯಾತ ಗ್ರಾಮಸ್ಯ ಪ್ರತಿನಾಮಕಂ—ರಾಮಚಂದ್ರಪುರಂ ಚೇತಿ ಶ್ರಿತಂ ವಾಸ್ತುಪ
 73 ಶೋಭಿತಂ—ಆ ಚಂದ್ರಾವಿಮಂ ಗ್ರಾಮ ಮಗ್ಗಹಾರಂ ವಿಧಿಸ್ಥಿತಃ—ತಿಂಮಪಾಂಬುಧಿ ಚ
 74 ಂದ್ರಸ್ಯ ನಿತ್ಯಂ ಧರ್ಮಪ್ರವೃರ್ತನಃ—ವೀರ ಶ್ರೀ ಚವ್ಯಭೂಪಸ್ಯ ವಿಜೃಪ್ತಿ ಮನುಪಾಲಯ್
 75 ಸರ್ವಮಾನ್ಯಂ ಚತುಸ್ತೀಮಾ ನಯುತಂ ಚ ಸಮಂತತಃ—ನಿಧಿಭಿಶ್ಚಾಪ್ಯಭೋ
 76 ಗ ಸ್ತೀಕಾರ್ಯಶ್ಚ ಸಮಸ್ತತಂ—ದಾನಾಧಮನ ವಿಕ್ರೀತಿ ಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ
 77 ಶ್ರೀರಂಗರಾಯ ದೇವೇಂದ್ರಃ ಶ್ರೀಧನೇಶೋ ಮಹಾಯತಾಃ—ಸಹಿರಣ್ಯಪಯೋಧಾರಾಪೂರ್ವ
 78 ಕಂ ದತ್ತವಾನ್ಮದಾ—ಪ್ರತಿಗೃಹ್ಯತಂ ಗ್ರಾಮಂ ಸುರೇಂದ್ರೋ ವಿಪ್ರಸಾದ್ಯುಧಾತ್ ವೃತ್ತಿಮಂತೋ
 79 ತ್ರ ಲಿಖ್ಯಂತೇ ವಿಪ್ರಾ ಪೇದಾಂತ ಪಾರಗಾಃ—ಯಾಜ್ಞೋಪವೀತೈಃ ಗೋತ್ರಃ ಶ್ರೀ ತಿರುಮಲಭ
 80 ಟ್ಟಜಃ—ಚೆನ್ನಪಟ್ಟಂ ತಿರುಮಲಭಟಃ ಪದ್ವೈರ್ತಿಕೋತ್ರಚ—ಸಹವಾಸಿ ಗುರುಚಣ
 81 ಲಕ್ಷ್ಮೀನಾರಾಯಣಸ್ತು ದೀಃ—ಭಾರದ್ವಾಜಾನ್ಯಯೋಧೈಃತಿ ಬಹ್ಯಚೋವೃರ್ತಿಪಂಚಕಂ
 82 ವಿಕಲ ದಾಸಸ್ಯಸುತೋ ಭಾರದ್ವಾಜಾನ್ಯಯೋದ್ಧವಃ—ಸುಧೀರಾನಂದಭಟ್ಟೋಪಿಬಹ್ಯಚೋ
 83 ತ್ರೈವೃರ್ತಿಕಃ—ಅನಂತಪಂಡಿತಸುತೋ ಗೋವಿಂದಾಚಾರ್ಯ ಕೋವಿದಃ ಉಪನನ್ಯ
 84 ಗೋತ್ರ ಭವೋಬಹ್ಯಚೋತ್ರೈರ್ತಿ ವೃರ್ತಿಕಃ—ಶ್ರೀನಾರಾಯಣಭಟ್ಟಸ್ಯ ಸುತೋ ಗೌತಮ
 85 ಗೋತ್ರಜಃ—ಒಹ್ಯಚೋ ಗಿರಿಭಟ್ಟೋಪಿ ವೃರ್ತಿತ್ರಯ ಮಹಾಶ್ವತೇ—ಕಾತ್ಯಾ
 86 ಯನ ಸುನೂತ್ಯೋತ್ರಕಾಶ್ವಪ್ತುಕ್ಯ ಯಾಜುಷಃ—ತಿಂಮರನ ಸುತೋ ಭೈರಿತಿ ಕೋನಪ್ಪೋ ವೃ
 87 ತ್ತಿ ಪಂಚಕಂ—ಅಲ್ಲಿಮುಭಟ್ಟಸ್ಯ ಸುತೋ ಭಾರದ್ವಾಜಾನ್ಯಯೋದ್ಧವಃ—ಯಾಜುಷ ಶ್ರೀತಿರುಮಲಭ
 88 ಟ್ಟೋಪ್ಯತ್ರೈವೃರ್ತಿಕಃ—ದೇವಣಭಟ್ಟಸ್ಯಸುತೋಭಾರದ್ವಾಜಾನ್ಯಯೋದ್ಧವಃ ಬಹ್ಯಚೋದೇವ
 89 ಣಭಟ್ಟೋವೃತ್ಯತ್ರಯ ಮಹಾಶ್ವತೇ—ದೇವಪೂಜ್ಯ ಶ್ರೀನಿವಾಸಃ ಶ್ರೀತಿರುಮಲಭಟ್ಟಜಃ—ತಿರು
 90 ಮಲಭಟ್ಟಾತ್ಮಜೋ ವೆಂಕಟಯೋಪಿ ಯಾಜುಷೌ—ಹರಿತಗೋತ್ರಾವುಧಾ ಪ್ರತ್ಯೇಕಂ
 91 ಚೈಕಾರ್ಧವೃರ್ತಿಕೌ—ಯಾಜುಷ ಶ್ರೀವತ್ಸಗೋತ್ರೋ

(3ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

92 ಗುರುರಾಯಸ್ಯನಂದನಃ ಪೇಂಕಟೋಪವೀತೈಃ ಗೋತ್ರೋ ಬಹ್ಯಚೋಗೋಪಿನಾ
 93 ಧಜಃ—ಶ್ರೀಮತ್ಪೋನೇರಿಭಟ್ಟೋಪಿ ಬಹ್ಯಚೋ ರಾಘವಾತ್ಮಜಃ—ವನಿಪ್ಪಗೋ
 94 ತ್ರೋಪ್ಯಾಭಲಭಟ್ಟೋಪಿಕನಕಸ್ಯಜಃ—ಯಾಜುಷೋ ಗೌತಮಗೋತ್ರೋ ವೀಣಿ ತಿಂಮ
 95 ಪ್ಪಯೋಪಿಚ—ಗೌತಮಸ್ತಿಂಮರನಚೋ ವೆಂಕಟಯೋಪಿಬಹ್ಯಚಃ ಪೈನಿಪ್ಪಗೋ
 96 ವನಿಪ್ಪಗೋತ್ರಾ ವಿರಲ್ಲಸುತ ಸ್ತಿಂಮರನಾಪಿಚ—ಕಾಶ್ಯಪೋಪವಾಪಸ್ಯ
 97 ಮರ್ಸನಭೂರ್ವೆಂಕಟಸ್ಯದೀಃ—ರಂಗುಭಟ್ಟಸುತೋಯಾಜುಷಃ ಕೌಶಿಕಾನ್ಯಜಃ ಉ
 98 ದಯಂ ಭಟ್ಟೋಪಿ ಕೊಂಬುಭಟ್ಟಪುತ್ರೋಪಿ ಯಾಜುಷಃ—ಶ್ರೀತಿರುಮಲಭಟ್ಟಶ್ಚ ಶ್ರೀಮ
 99 ತ್ತಂಮರನಾತ್ಮಜಃ—ವೆಂಕಟಪೋಪಿ ಸರ್ವೇತೇ ಪ್ರತ್ಯೇಕಂ ಚೈಕ ವೃರ್ತಿಕಃ
 100 ಸುರೇಂದ್ರತೀರ್ಥವರ್ಯೋಣ ಸ್ವಮಠೇ ನಿತ್ಯವಾಸಿನಃ—ರಾಮಚಂದ್ರಸ್ಯಪೂಜಾ
 101 ಥಂ ಸ್ಥಾಪಿತಂ ವೃರ್ತಿಸಪ್ತಕಂ—ತದಿದನಯಧುರ್ಯ್ಯಸ್ಯಪ್ರಧಿತ ಶ್ರೀರಂಗರಾಯ
 102 ವರ್ಯಸ್ಯ—ಶಾಸನಮತಿವಲ ಶಾಸನತರುಕರ ದಾಸಸ್ಯಗುಣನಿದಾನಸ್ಯ
 103 ಶ್ರೀರಂಗರಾಯಸ್ಯಪತೇ ಸ್ವಾಸನತಸ್ತಾಂಮ್ ಶಾಸನಶ್ಲೋಕಾಃ—ಕವಿಶಾಸನ
 104 ಸ್ಯಯಂಭೂ ಸ್ವರಸಮಭಾಣೀತ್ವಭಾಪತೇ ಸ್ತೂನುಃ—ಶ್ರೀರಂಗರಾಯಭೂಪಾಲ ಶಾ
 105 ಸನಾ ದ್ವೀರಣಾತ್ಮಜಃ—ಶ್ರೀವದ್ಗುಣವಯಾಚಾರ್ಯೋ ವೈಲಿಖತಾಂಮ್ ಶಾಸನಂ
 106 ದಾನಪಾಲನಯೋರ್ಮದ್ಧೇದಾನಾಚ್ಛೇಯೋನು ಪಾಲನಂ—ದಾನಾತ್ ಸ್ವರ್ಗಮ ವಾ

- 107 ಪೊೞಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ—ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯ ಪರದತ್ತಾನು ಪಾ
 108 ಲನಂ—ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್—ಸ್ವದತ್ತಂ ಪರ
 109 ದತ್ತಂ ಪಾ ಯಾಹರೇತ ವನುಂಧರಾಂ ಪೃಷ್ಠವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾ
 110 ಯತೇ ಕ್ರಮಿಃ—ವಿಷ್ಣು ವ ಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾ ಮೇವ ಭೂಭುಜಾಂ ನಭೋಜ್ಯಾನಕರ
 111 ಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾ ವನುಂಧರಾ—ಸಃಪೂನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾ
 112 ಲೇಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ಧಿಃ—ಸರ್ವಾನೇತಾಃ ಭಾವಿನಃ ಪಾರ್ಥಿ
 113 ವೇಂದ್ರಾಃ ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ—ರಾಮಚಂದ್ರಾಯ ನಮಃ

(ಕನ್ನಡಕ್ಕರದಲ್ಲ) ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

I-B—

- 1 ಶುಭಮಸ್ತು ಶ್ರೀಗಣಾಧಿಪತಯ ನಮಃ—ನಮಸ್ತುಕ್ಲ ಶಿರಶ್ಚು
- 2 ಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಚನಗಾರಾಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಹರೇ
- 3 ಲೋಲಾವರಾಹಸ್ಯ ದಂಭಾದಂಜಸ್ಸಪಾತುಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ ಧಾ
- 4 ತ್ರಿಶಿಖ್ರಶ್ರಿಂಧೌ | ಕಲ್ಯಾಣಾಯಾಸ್ತು ತಕ್ಷಾಮ ಪ್ರತ್ಯುಹತಿಮಿರಾಪಹಂ ಯದ್ರಜೋಪ್ಯಗಜಾ
- 5 ಙ್ಗತಂ ಪಶ್ಚಾಸ್ಯೇನಾಪಿ ಲಾಲಿತಂ | —ಜಯತೀಕ್ಷೀರಜಲಧಿಜಾತಂ ಸವ್ಯೇಕ್ಷಣಂ ಹರೇಃ ಅಲಂಬ
- 6 ನಂ ಚಕೋರಾಣಾಮರಾಯುಷ್ಕರಂ ಮಹ—ಪೌತ್ರಸ್ತಸ್ಯ ಪುರುರವಾ ಬುಧಸುತಸ್ತಸ್ಯಾಶ್ವರಾ
- 7 ಸ್ಯಾತ್ಮಜಸ್ಸಜಜ್ಞೇನಹುಪೋ ಯಯಾತಿರಭವತ್ಸಾಚ್ಚಪುರುಸ್ತತಃ—ತದ್ವಶೋ ಭರತೋ ಬಭೂ
- 8 ವನುಪತಿತ್ಸತ್ಸಂತತೌ ಶತನುಸ್ತತ್ಯಯೌ ವಿಜಯೋಭಿಮನ್ಯುರುದ್ಭುತಸ್ತಾಪರೀಕ್ಷಿ
- 9 ತತಃ—ನಂದಸ್ತಸ್ಯಾಘ್ರಮೌಸೌ ಸಮಜನಿನವಮಸ್ತಸ್ಯ ರಾಜಾಶ್ವತ್ಥಿಕಕಕ್ಷಮಾಪಸ್ತಸ್ಯ
- 10 ಸಮಶ್ರೀಪತಿರುಚಿರಭವದ್ರಾಜಪೂರ್ವೌ ನರೇಂದ್ರಃ—ತಸ್ಯಾಸೀದ್ವಿಜಲೇಂದ್ರೋದಶಮ
- 11 ಇಹನೃಪೋವೀರಹೇಮಾಲಿರಾಯಸ್ತಾರ್ತಾಯಿಕೋಮುರಾರೌಕೃತನತಿರುದ್ಭುತಸ್ಯಮಾ
- 12 ಯಾ ಪುರೀಶಃ—ತತ್ಪುರ್ಯೌಜನಿತಾತಪಿನಮಮಹೀಪಾಲೋನಿಜಾಲೋಕನತ್ರ
- 13 ಸ್ತಾಮಿತ್ರಗಣಸ್ತತೌಜನಿಹರನ್ ದುರ್ಗಾಣಿ ಸಮಾಹಿತಾತ್—ಅಹೈಕೇನ ಸಸೌ
- 14 ಮಿದೇವನೃಪತಿಸ್ತಸ್ಯೇವಜಙ್ಗಸುತೌವೀರಾರಾಧವದೇವರಾಡಿತಃ ತತಃ ಆಪಿಪಿತ್ರ
- 15 ಮೌ ಭೂಪತಿಃ ಆರವೀಡಿನಗರೀ ವಿಭೋರಭೂದಸ್ಯ ಬುಕಕಧರಣಿಪತಿಸ್ಸು
- 16 ತಃ—ಯೇನ ಸಾಲುನೃಸಿಂಹರಾಜ್ಯಮಪ್ಯೇಧಮಾನಮಹಸಾಸ್ಥಿರೀಕೃತಂ ಸ್ವಃ ಕಾಮಿನಿಃ
- 17 ಸ್ವತನುಕಾಂತಿಭಿರಾಕ್ಷಿಪಂತಿ ಬುಕಕಾವನಿಪತೀಲಕೋ ಬುಧಕಲ್ಪಶಾಖೀ ಕಲ್ಯಾಣಿಣಿ ಕ
- 18 ಮಲನಾಮಹವಾಙ್ವಿಕನ್ಯಾ ಬಹ್ಲಾಂವಿಕಾಮುದವಹಬಹುಮಾನ್ಯಶೀಲಾಂ ಸುತೇ
- 19 ವಕಲಶಾಂಬುಧೇಸ್ಸುರಬಿಲಾಶುಗಂ ಮಾಧವಾತ್ಕುಮಾರಮಿವಶಂಕರಾತ್ಕುಲಮ
- 20 ಹಿಭೃತಃ ಕನ್ಯಕಾ—ಜಯಂತಮರಪ್ರಭೋರಪಿ ಶಚೀವಬುಕಕಾಧಿಪಾತ್ ಶ್ರುತಜ್ಞ
- 21 ಗತಿ ಬಹುಮಾಲಭತ ರಾಮರಾಜಂ ಸುತಂ—ಶ್ರೀರಾಮರಾಜಾಕ್ಷಿತಿಪಸ್ಯ ಚಿನ್ಮಾಮ
- 22 ಘೇರಥಿ ಕದಂಬಕಾನಾಂ—ಲಕ್ಷ್ಮೀರಿವಾಂಭೋಹ ಲೋಚನಸ್ಯ ಲಕ್ಷಾಂವಿಕಾಮು
- 23 ಪ್ಯ ಮಹಿಷ್ಯಲಾಸೀತ್ | ತಸ್ಯಾಧಿಕೈಸ್ಸಮಭವತ್ತನಯಸ್ತಪೋಭಿಃ ಶ್ರೀರಙ್ಗ
- 24 ರಾಜನುಪತಿಃ ಶಶಶಿವಶದೀಪಃ—ಆಸನ್ ಸಮುಲ್ಲಸತಿ ಧಾಮನಿ
- 25 ಯಸ್ಯ ಚಿತ್ರಂ ನೇತ್ರಾಣಿ ವೈರಿ ಸುಹೃಶಾಂ ಚ ನಿರಜ್ಞನಾನಿ—ಶತೀ ತಿರುಮ
- 26 ಲಾಂವಿಕಾಂ ಚರಿತ ಲೀಲಯಾ ರುನ್ಧತೀ ಪ್ರಥಾಮಪಿ ತಿತೀಕ್ಷಯಾ ವಸುಮತೀಯಶೋ
- 27 ರುನ್ಧತೀ—ಹಿಮಾಂಶುರಿವರೋಹಿಣಿ ಹೃದಯಹಾರಿಣಿ ಸದ್ರಘೇರಮೋ
- 28 ದತ ಸಧಮಿಣಿ ಮಯಮವಾಪ್ಯ ವೀರಾಗ್ರಣಿಃ—ರಚಿತನಯವಿ
- 29 ಚಾರಂ ರಾಮರಾಜಂ ಚ ಧೀರಂ ವರತಿರುಮಲರಾಯಂ ವೇಕ

II-A—

- 30 ಡಾಡ್ರಿಕ್ಷಿತಿಶಂ ಅಜನಯತ ಸ ಪತಾ ನಾನುಪ್ಪಯಾಕ್ತುಮಾರ
- 11

31. निह तिहमलदेव्यामेव राजा महौजोः—सकलभुवनकण्टका
 32. नरातीन्समितिनिहत्यसरामराजवीरः—भरतमनुभगीरथा
 33. दि राजप्रथित यशाः प्रशशास चक्रमुर्व्याः—त्रिषु श्रीरङ्गधामपरिवृढ हु
 34. मरेष्वधिरणं विजितारि क्षमापांस्तिरुमलमहारायनृपतिः महौ
 35. जास्साम्नाज्ये सुमतिरभिषिक्तो निरुपमेशशासार्वाभपितिसृषु
 36. मूर्तिष्विवहरिः यशास्विनामग्रसरस्य यस्य पट्टाभिषेके सति पार्थि
 37. वेदोः—दानांबुपूरैरभिषिच्यमानादेवीपदंभूमिरियं जगाहे—
 38. यस्मिन् शासत्येकवीरे धरित्री मेणाक्षीणामेवकाश्यं विलम्बे कौटि
 39. ल्यं तत्कुन्तले कर्कशत्वं तद्वक्षोजेचापलं तत्कटाक्षे—अनन्तरं त
 40. तनयः प्रतीतश्चकास्ति हस्तापजितद्विशास्त्री श्रीवैगळंवाचिर
 41. पुण्यराशि श्रीरङ्गरायः श्रितभागधेय वाराशि गांभीर्य्य विशेषदु
 42. र्य्यश्चौराचि दुर्गाकविभालवर्य्यः—पराष्ट्रदिग्राय मनः प्रकामभयङ्कर
 43. श्शांगधरान्तरङ्गः—हतरिपुरानिमेषानोकहोयाचकानां होशवि
 44. रुद्रगंडोरायराउत्तमिडः—महितचरितधन्योमंणिगान् सामुलादिप्रक
 45. टितविरुदथीः पाटितारातिलोकः—उभयदलपितामहोनतानामभयप
 46. दापैणतत्परो रिपूर्णा अयमवहलुरायमानमर्दीत्यखिलजमैरभिधीय
 47. मानधामा—ताण्डवितोदयो विरुदमन्यरगण्ड तयोर्दंडबलोत्कलेन्द्र
 48. जयपण्डितवीरयुतः—चण्डिमशालिबाहुबलदण्डितवैरिगणोगण्डर
 49. मूलिमन्य पुलिमन्य महाविरुदः सारवीररमया समुल्लसन्नावीटिपु
 50. रहारनायकः—कुण्डलीश्वर महाभुजश्रयन्मण्डलीकधरणीवराह
 51. तां—चालिक्कचक्रवर्ती माणिक्कमहाकिरीटमहनीयः एविरुदरायरा
 52. वेश्यैकभुजङ्गरमणीयः—ओषधिपत्युपमायित गण्डस्तोषणरूपजि
 53. तासमकाण्डः—भाषेगे तप्पुव रायरगंडः पोषणनिर्भरभूनवखंडः—
 54. राजाधिराजस्तेजस्वी श्रीराजपरमेश्वरः शिष्टशंरक्षणपरो दुष्ट
 55. शार्दूलमर्दनः इत्यादिविरुदैर्वन्दितत्या नित्यमभिष्रुतः—काश्वेज
 56. भोजकालिक्ककरहाटादि पार्थिवैः—प्रतीहारपदं प्राप्तैः प्रस्तुतस्तुति
 57. घोषणः सोयं श्रीरङ्गरायक्षितिपतितिलकोरत्नसिंहासनस्थः कीर्त्यानीत्यानिर
 58. स्य नृगनलनहुषानप्यवन्यामथान्यान्—आसितोरासुमेरोरवनिसुरनुतस्वरमा
 59. चोदयाद्रेरापाश्चात्याचलांतादखिलहृदयमावर्ज्य राज्यं प्रशास्ति शुभमस्तु औ

II-B—

60. अश्वरत्नपयोधीदुगणितेशकवत्सरे । युवसंवत्सरे
 61. ख्याते मासिचाषाढनामनि । वक्षेवळक्षे पुण्यायां प्रथमद्वा
 62. दशीतिथौ पेहंकोडपुरावासरामचन्द्रस्य सन्निधौ—पदवाक्यप्रमा
 63. णाब्धिपारगायसुयोगिने—सर्वशास्त्रपसूनार्थसौरभ्यसदप
 64. दे विजयार्द्रसतीथेन्द्रेसिष्येस्निग्धतराय च—रघुनन्दनतीर्थश्रीपा
 65. द हस्ताम्बुजन्मने—सुरेन्द्रतीर्थश्रीपादगुरवे परमात्मने चोळ
 66. मण्डल राज्यस्थं तंजावूत्सीस्त्रिचस्थितं नित्यविनोदश्रीवल
 67. नाडौ पात्तो च कीर्तितं—वडचिल्लवनल्लूरोस्सीमान्तात्प्राग्दिशिस्थि
 68. तं तोडुवेल्लि श्री शम्भियं कुडिग्राम सीमान्तदक्षिणं—काट्टुत्तोड्ग्रा
 69. मनस्तात्सीमान्तादपि पश्चिमं—तिरुक्कईवूरोन् पैत्तिवेलिसीमान्तयोर

- 70 पि-वेदार्हश्रीभोगवन्नद्यास्तरतस्थितं—पुदुकुडि ग्रामकेण युतंकणि
 71 शशोभितं—पञ्चाशत्परिमिताभिर्वृत्तिभिश्च समन्वित —नावलूरिति
 72 विख्यातग्रामस्य प्रतिनामकं—रामचन्द्रपुरं चेति श्रितं वास्तूप
 73 शोभितं—अचन्द्राक्रमिदं ग्राममग्रहारं विधित्सितं तिमपांभुधि चं
 74 द्रस्य नित्यं धर्मं प्रवृत्तिनः—वीर श्रीचव्वभूपस्य विहसिमनुपालयन्
 75 सर्वमान्यं चतुस्सीमासंयुतं च समन्ततः—निद्यादिभिश्चाष्टभो
 76 ग स्वीकारैश्च समन्वितं—दानाधमनविक्रीतियोग्यं विनिमयोचितं
 77 श्रीरङ्गरायदेवेन्द्रः श्रीधनेशोमहायशाः—सहिरण्यपयोधारापूर्वं
 78 कंदत्तवान्मुदा—प्रतिगृह्यच तं ग्रामं सुरेन्द्रो विप्रसाद्यधात् वृत्तिमन्तो
 79 व लिख्यन्ते विप्रावेदान्तपारगाः—याजुषोप्यात्रेयगोत्रः श्रीतिरुमलभ
 80 दृजः—चेन्नपट्टं तिरुमलभट्टः षड्वृत्तिकोत्र च—सहवासिगुरु
 81 लक्ष्मीनारायणस्सुधीः—भारद्वाजान्वयो भ्येतिबहुचोवृत्तिपञ्चकं
 82 विकलदासस्यसुतो भारद्वाजोन्वयोद्भवः—सुधीरानन्दभट्टोपि बह्वचो
 83 त्रित्रिवृत्तिकः—अनन्तपण्डितसुतो गोविंदाचर्य कोविदः उपनन्यु
 84 गोत्रभवोवहचोत्रत्रिवृत्तिकः—श्रीनारायणवट्टस्य सुतो गौतम
 85 गोत्रजः—बह्वचोभिरिभट्टोपि वृत्तित्रयमिहाश्रुते—कात्या
 86 यनसुसुत्रोत्रकाश्यपश्शुक्लयाजुषः—तिमरससुतोभ्येति कोनप्पोवृ
 87 त्तिपञ्चकं—अल्लिमभट्टस्यसुतो भारद्वाजान्वयोद्भवः—याजुष श्रीतिरुमलभ
 88 ट्टो ष्यत्रत्रिवृत्तिकः—देवणभट्टस्य सुतोभारद्वाजान्वयोद्भवः बह्वचोदेव
 89 णभट्टोवृत्तित्रयमिहाश्रुते—देवपूजै श्रीनिवासः श्रीतिरुमलभट्टजः—तिरु
 90 मलभट्टात्मजो वेङ्कटयोपि याजुषौ—हरितगोत्रावुभौ प्रत्येकं
 91 चैकार्धवृत्तिका—याजुषश्रीवत्सगोत्रो

III A —

- 92 गुरुरायस्य नन्दनः वैकटोप्यात्रेय गोत्रोबह्वचोगोपिना
 93 यजः—श्रीमत्कोनेरिभट्टोपि बह्वचोराघवात्मजः—वसिष्ठगो
 94 त्रोष्णौभलभट्टोपिकनकसृजः—याजुषोगौतमगोत्रोवीणेतिम
 95 प्ययोपिच—गौतमस्तिमरसजोवेङ्कटयोपिवह्वचः—वैसिष्ठगो
 96 वसिष्ठगोत्राविट्टलस्सुतस्तिमरसापि च—काश्यपोयाजुषस्ति
 97 मरसभूवैकटस्सुधीः—रंगुभट्टसुतोयाजुषः कौशिकान्वचः उ
 98 दयं भट्टोपि कौजुभट्टपुत्रोपियाजुषः—श्रीतिरुमलभट्टश्च श्रीम
 99 त्मरसात्मजः—वैकटपोपिसर्वेतेप्रत्येकंचैकवृत्तिकाः
 100 सुरेन्द्रतीर्थचर्येण स्वमठे नित्यवासिनः—रामचन्द्रस्य पूजा
 101 र्थे स्थापितं वृत्तिसप्तकं—तदिदं नयधुर्य्यस्यप्रथितश्रीरङ्गराय
 102 वर्य्यस्य—शासनमतिवलशासनतरकरदानस्य गुणनिदानस्य
 103 श्रीरङ्गरायनृपतेस्सासनतस्तांशशासनश्लोकान्—कविशासन
 104 स्वयंभूस्सरसमभाणीत्सभापतेस्सुनुः—श्रीरङ्गरायभूपालशा
 105 सनाद्वीराणात्मजः—श्रीमद्गणपथाचार्यौव्यलिखत्तांशशासनं
 106 दानपालनयोर्मध्येदानाच्छेयोनुपालनं—दानात् स्वर्गमवा
 107 प्रोतिपालनादच्युतपदं—स्वदत्ताद्विगुणपुण्यपरदत्तानुपा
 108 लनं—परदत्तापहारेण स्वदत्तं निष्फलं भवेत्—स्वदत्तां पर

109. दत्ता वा योहरेतवसुन्धरां पट्टिर्वरसहस्राणि विद्यायांजा
 110. यतेकिमिः—एकैवमिनीलोके सर्वेषामेव भुभुजां न भोज्यानकर
 111. ग्राह्याक्विप्रदत्तावसुन्धरा—सामान्योयं धर्मसेतुनृपाणां का
 112. ले काले पालनीयोभकद्रिः—सर्वनितान् भविनः पार्थि
 113. वेन्द्रान् भूयो भूयो याचते रामचन्द्रः—रामचन्द्राय नमः

श्री विरूपाक्ष

Transliteration

I-B—

- 1 śubham-astu śrī Ganādhīpatayē-namah namas-tungā śīrās-chum-
- 2 bi chamdra chānara-chālavē trai-lōjya-nagarāambha-mūla stambhāya
Śam-bhavē Harē-
- 3 līlā-varāhasya damshtṛā-damdas-sa-pātu vah ! Hēmādri-kalasā yatra dhā-
- 4 tniś chebhatia śūyam dadhau ! kalyānāyāstu tad dhāma pratyūha-timirā
paham yad-gajōpy-Agajōd-
- 5 bhūtam pañchāsyēnāpi lāhtam ! jayati Kshīra-jaladēr-jātam savyēkhsanam
Harēh ālamba-
- 6 nam chakōīnām amaiyushkaram mahah pautas tasya Purūravā Budha-
sutah tasy Ayua
- 7 syātmapas samjāñē Nahushō Yayātirabhavat tasmāchoha Purus-tatah
tad-vaśe Bharatō babhū-
8. va nripatih tat samtatau Samtanustattaryō Vijayōbbhimanyurudabbūt
tasmāt Paikshi-
9. t-tatah—Nandas-tasyāshitamō sau samajani navamas tasya rājñas Cha-
likka kshamāpastasta-
10. ptama śrī pati ruchir abhavat rāja pūiṛō narēndīah tasyāsīt Bijjalēndrō
dāsama
11. iha nripō vīra-Hemmālī-rāyah tārtiyikō murārau krita natir udabbūt
tasya Mā-
- 12 yā-puñisah tat-turyōjani Tāta Pinna mahipālō mājālōkanatra-
- 13 stā-mitra-ganas-tatō jani haran durgāni saptāhitāt ahnaukēna sa sō-
- 14 midēva nripatis tasyaiva jajña sutō vīrō Rāghava Dēvarāditi tatah
srī Pinna-
- 15 mō bhūpatih Āravīti-nagari vibhōr abhūd asya Bukka dharani-patis su-
16. tah yēna Sāluva-Nrisimha iajya mapyēdhamāna mahasā sthūri-kritam svah
kāmīnīh
17. svatanu kāmītibhir ākshipmtīm Bukkā-vanīpa-tīlakō budha-kalpa-sakhī
kalyānīnīm Ka-
- 18 malanābha ivābhūdhī-kanyām Ballāmbikā muda vahaḍ bahu mānya
sīlām sutē
- 19 va Kalasāmbudēs-surabhilā śugam Mādhavāt kumāramiva Samkarāt
Kula-ma-
- 20 hī-bhritah-kanyakā Jayamtamamara piabhōr api Śachīva Bukkādhīpa
śrutam ja-
- 21 gati Ballamālābhata Rāma-rājam sutam śrī-Rāma-rāja kshītipasya
Chintāma-
- 22 nēr arthi kadambakānām-Lakshmir ivāmbhōruha-lōchanasya Lākkambi-
kā mu



23. shya mahishyalāsīt! tasyā dhikais-samabhavat tanayas-tipōbhīh
 Śrīramga-
 24. rāja-nripatih Śaśi-vamśa-dīpalī āsan samullasatī dhāmanī
 25. yasya chitram nētrāṇi varī-sudrīśām cha nīramjanāni śatīm Tiruma-
 26. lāmlūkām charita-līlay-Aumdhātī prathām-apī titikshayā vasumatī yāśō
 27. rumdhātīm-Himāmsuriva Rōhinīm hridaya-hārinīm sad-gunau amō
 28. data sadharminīm ayam avāpya virāgranīhrachita-naya vi-
 29. chāram Rāma-rājam cha dhīram vara Tirumala rāyam Venka-

II-A—

30. tādri-kshitīsam ajanayata sa ētān ānupūvyā kumārā-
 31. n iha Tirumala-dēvyāmēva rājā mahaujōh sakala-bhuvana-kamtakā-
 32. n arātīn samitī nihatyā sa Rāma-rāja vīrah Bharata-Manu-Bhagīrathā-
 33. dī rāja prathita yāśāh pra-saśāsa chakram uivyāh trishu Śī-Ramga kshāmā-
 paribridha-ku
 34. mārēshvadhmanam vīptārī kshāmāpāms-Tirumala mahārāya nripatih
 mahau-
 35. jas-sāmīrāye sumatīr abhishiktō nīrupamē śaśāsōrvīm apī tīrīshu
 36. mūrtīshviva arih yāśasvinām agra-sarasya yasya pattābhīshēkē satī
 pārtthi-
 37. vēmdōh dānāmbu-pūrarī abhishichyamānā Dēvī-padam Bhūmī iyam
 jagāhē
 38. yasmīn sāsatyēka-vīre Dharmīm cīnakshīnām ēva kārśyam vilagnē kautī-
 39. lyam tat kumtalē karkaśatvam tad vakshōjē chāpalam tat katākshe
 anantaram ta-
 40. ttanayah pratītas chakāstī-hastapajita dvīśākhī śrī Vemgalāmbachira-
 41. punya-rāsi Śrīramgarāyah śrīta-bhāgadheya vāīśi-gāmbhīrya vīśēsha-du-
 42. rryaś-chaurāchi durgau kavībhāla varyyah parāshtra-dīgīāya-manah
 prakāma bhayamkara
 43. sŚārmga-dharātarnīngah bata-rīpu-animēshā nōkahō yāchakānām hōśabi-
 44. rudara gamdō rāyarāutta mindah mahita-charita dhanyō mamniyān sāmū-
 lādī praka-
 45. tita-biruda śrīh pātītārātīlōkah ubhaya-dala-pitāmahō natānām abhaya-pa-
 46. dārpana tatparō rīpūnām ayamava haluāya-mānamardīty-akhīla janai
 rabhīdhiya-
 47. mānadhāmā-tāmdavitō-dayō biruda manyaya gamda tayōddamda balō
 tkalēmdra
 48. Jayapamdita vīrayutah-chamdima-sālī bāhu-bala damdita varī-ganō
 Gamdara
 49. gūlī manya pulī mānya mahā birudah sāra-vīra-ramayā samullasan Āravīti-
 pu-
 50. ra-hāra-nāyakah-kumdalīśvara-mahābhujāśrayan māmdalīka dhāmanī
 Varāha
 51. tām Chāhikka-Chakravartī mānīkka mahākīrīta mahanīyah ē birudarāyaya
 52. vēśyaika bhujanga-ramanīyah-oshadhi-patyupamāyita gandandas tōshana
 rūpaj-
 53. tāsama kāndah bhāshege tappuva rāyara gandah pōshana nīrbhara bhū nava-
 khamdah
 54. rājādhi-rājas tējasvī śrī-rāja paramēśvarah śishta samrakshanaparō dushta-
 55. śārdūla-mardanah ityādi birudair vāmditatyānītyam abhishtutah Kāmbeja

- 56 Bhôja Kāṣṭha Karahātādī pārthivaiḥ pratihāra-padam-piāptaiḥ prastuta-
stuti-
57 ghōshanah sōyam Śrī-īamgarāya-kṣhitipatī tilakō ratna-Sinhāsana-sthah
kīrtiyā nītyā nira-
58 sya Nṛiga-Nala Naḥushānapy-avanyām athānyān ā Sētōr ā Sumēiōr
Avaṇi-suranutāh svaiam ā
59 chOdayādrēr ā Pāschātya chalāmtād akhila hṛdaya māvajrya rājyam
prasāsti śubham astu ōm

II-B—

- 60 aśva-ratna-payōdhimdu ganitē Śaka-vatsarē Yuva-samvatsare
61 khyātē māsi cha Āśhādha nāmanī | pakshē valakshē punyāyām prathama Dvā-
62 daśī tithau Peumkomda purāvāsa Rāmachamdrasya sannidhau pada-vākya
pramā-
63 nābdhi pāragāya suyōgine sarva-sāstra pasūnārtha saurabhya rasa-shatpa-
64 dē Vijayimdia satithēmdrē sisshyē snigdha-taiāya cha Raghunamdana
tīrtha-Śīpā-
65 da-hastāmbujanmanē Surēmdratīrtha Śrīpāda guravē paramātmanē Chōla-
66 mamdala rājyastham Tamjavūr simu cha sthitam nityavinōda śrī Vala
67 nādau pātōcha kīrtitam Vadavillava Nallūrōs-simāmtāt prāgdīsī sthi-
68 tam Toduvelli śrī-Sembiyamkudi grāma simāmta dakṣiṇam Kāttattotta
grā-
69 ma nattāt sīnāmtādapi paschimam Tnukkaihvārūn Pattivelī simām
tayōi a-
70 pi Vettārī śrī-Bhōgavannadyār uttarata sthitam Pudukkudi grāmakēna
yutam kanī-
71 śa-sōbhitam pañchāsat paumitābhīr vṛttibhis cha samanvitam Nāvalūr iti
72 vikhyāta grāmasya prati-nāmakam-Rāmachamdrapuram chēti śrītam
vāstūpa-
73 sōbhitam-ā chamdrākram imam grāmam agrahāram vidhītsitah-Tīminapāṇ-
budhi cha-
74 mdrasya nityam dharma pravrutinah vīra śrī Chavvabhūpasya vijūpti-
m anupālayan
75 sarvamānyam chatus-simā samyutam cha samantatah—nidhyādibhischa
ashta-bhō-
76 ga svikāraischa samanvitam—dānādhamana vikiṭi yōgyam vinimayō-
chitam
77 Śrīrangarāya Dēvēndrah śrī Dhanēsō mahā-yaśāḥ sahiranya payō-dhāra-
pūrva-
78 kam dattavān mudā-pratigrihya cha tam grāmam Surēmdrō viprasād vyadhāt
vṛttimantō-
79 tra likhyamte viprā Vēdānta pāragāh Yājushōpy Ātrēyā gōtrah śrī Tiru-
mala Bha-
80 ttajah-Chennapattam Tirumalabhattach shadvīrtikōtracha sahaṇāsi guru
chana
81 Lakshminārāyanas sudhīh—Bhāradvājānvayōbbhyēti Bahvrichōr vṛtti
pamchakam
82 Vikala-dāsasya sūtō Bhāradvājānvayōdbhavah-sudhīr Ānanda-bhattōpi
Bahvri chō-
83 tra trivīrtikah-Anamta pamdita sūtō Gōvindhāchārya kōvidah Upananyu

84. gôtrabhavô bahvrichôtra trivirtikah śrī-Nārāyaṇa bhattasya suto
Gautama-
85. gôtrajah-Bahvrichô Gṛi-bhattôpi vṛittatrayamihâśnutê Kātyā-
86. yana su-sûtrôtra Kāsyapaśukla Yājushah Timmarasa-sutôbhyêti Kōna-
ppô vri-
87. rti pamohakam—Allima bhattasya suto Bhâradvâjânva-yôdbhavah
Yājusha śrī-Tirumalabha-
88. ttôpyatia tri vṛitikah-Dêvana bhattasya suto Bhâradvâjânva-yôd-
bhavah bahvrichô Dêva-
89. na bhattô vṛiti trayam ihâśnutê-Dêvapûjai Śrinivâsah sri-Tirumala
bhattajah Tiru-
90. mala bhattâtma-jô Vemkatayôpi Yājushau Harita gôtrâ ubhau pratyêkam
91. chaikârdha vṛitikau-Yājusha Śrīvatsa gôtrô

III-A—

92. Guru rāyasya namdanah Vemkatôpy-Ātrēya Gôtrô bahvrichô Gôpinâ-
93. thajah-sīmat Kōnēri bhattôpi Bahvrichô Rāghavâtmanajah-Vasishtha gô-
94. trôpy-Aubhala bhattôpi kanaka sriyah Yājushô Gautama gôtro Vine
Timma-
95. ppayôpicha-Gautamas Timmarasajô Vemkatayôpi Bahvrichah Vasishtha
gô
96. Vasishtha-gôtrâ Vitthala sutas Timmarasâpi cha Kāsyapô Yājushas
Tim
97. marasabhûr Vemkatassudhih-Rangubhatta suto Yājushah Kausikâ-
nvachah U-
98. dayam bhattôpi Konjubhatta putrôpi Yājushah śrī-Tirumala bhattas cha
śrīmat-
99. Tammarasâtmanajah Vemkatapôpi sarvê tē pratyêkam chaika vṛitikah
100. Surēndra-tīrtha veryēna sva-mathē nityavâsinah—Rāmachamdrasya
pûjâ-
101. rtham sthâpitam vṛiti saptakam tadidam naya-dhuryasya prathita Śrī-
ramga-rāya
102. vaiyasya-sāsana mativala sāsana taru kara dānasya guna-midānasya
103. Śrīranga-rāya nripatēs sāsanas-tāmmra sāsana ślōkan-kavi-sāsana
104. Svayambhûh sarasamabhânit Sabhâ patēs sūnuh-Srīramgarāya bhûpāla
śâ-
105. sanād Viranâtmanajah śrīmad Ganapayâ-chāryô vyalikhat tāmmra sāsanam
106. dāna-pālanayôr madhyē dānât chehhrēyōnu pālanam dānât Svargam
avâ-
107. pnōti palanād achyutam padam-svadattâd dvigunam punya para-dattānu
pâ-
108. lanam-para-dattâpahârēna sva-dattam nishphalam bhavet-sva-dattām
para-
109. dattām vâ yau harēta vasumdharām shashtir varsha sahasrānu vishtâyām-
jâ-
110. yatê krimih-ēkarva bhaginī lōkē sarvēshām ēva bhûbbhujām na bhōjyâ
na kâra
111. grāhyâ vipra-dattâ visundhara sāmānyōyam dharma-sêtur nīpāpām
kâ

112 lé kalé pālanīyō bhavadbhīh-sarvānētān bhāvīnah pārthī
 113 vēndrān bhūyō bhūyō yāchate Rāmachandrāh Rāmachandrāya namaḥ

(in Kannada characters) Srī-Virūpāksha

Note

(See M A R 1917, Para 115)

The copper plates on which the present inscription is recorded, are three in number, each measuring $11\frac{1}{2}$ " by $7\frac{1}{4}$ ". The record is engraved in Nāgarī characters. The language is Sanskrit throughout. The contents of the grant are mostly similar to those of the published grants of the Kānāṭaka kings, such as E C. XII, Tumkū 1 and Chiknāyakanahallī 39 and the Dēvanahallī and Ālamgū plates (M A R 1910, paras 100 and 101). After giving the purāṇic genealogy from the Moon to Pūru, the record proceeds to describe the pedigree of Śrīrāṅga-Rāya thus: In Pūru's race was born Bhaṭata, in whose line was Santanu, fourth from whom was Vijaya, whose son was Abhimanyu, whose son again was Parikshit. Eighth from him was Nanda, ninth from whom was Chalukka, seventh from whom again was Rāja-narēndra. Tenth from him was Bijjalēndra, third from whom was Vīra-Hemmādī-Rāya, lord of Māyāpuri, fourth from whom again was Tāta Pinnama. His son was Sōmidēva, who captured seven hill forts in one day. His son was Rāghava Dēva, whose son was Pinnama, lord of Āravīti-nagarī. His son was Bukka who finally established even the kingdom of Śāluva Narasimha. His son by Ballāmbikā was Rāma-Rāja, whose son by Lakkāmbikā was Śrīrāṅga-Rāja, whose sons again by Tūmalāmbikā were Rāma-Rāja, Trumala-Rāja and Venkatādri. After Rāma-Rāja, Trumala-Rāja came to the throne and was succeeded by Śrīrāṅga-Rāja, his son by Vengalāmbā. Then follow the exploits and titles of Śrīrāṅga-Rāja. He captured 84 forts, put down the pride of Avahalu-Rāja, defeated the king of Utkala and bore among others, the following titles: *hoṣi-birudara-ganda, rāya-rāvutta-minda, ubhaya-dala-pitamaha, biruda manyara-ganda, gandara-gūḷi, mānya-pūḷi, mandalika-dharani-vāraha, Chālukka-chakravartī* and *biruda rāya rāhuta vēśyāṅka bhujanga*. He was the chief gem in the necklace Āravītipura, and had Maṇḍiyan Sāmula and other insignia. The inscription then records that on the Prathma-Dvadaśī day of the bright fortnight of the month Āshādhā in the year Yuva corresponding to the Śaka year reckoned by the horses, the gems, the oceans and the moon (1497), in the presence of the god Rāmachandra of Perunkollapura, the King granted at the request of the ever charitable Vīra Chevappa-bhūpa, a moon to the ocean Tūmapa, with all the usual rights, the village Nāvalūr, sur-named Rāmachandra pura, together with the village Pudukkudi, situated in Nityavinōda-valanādu of Tanjāvūr sime in the Chōla-mandala kingdom, to the *padāvākyapramāṇābālī-ṭāraga*, a bee in gathering the fragrant honey of the flowers the sāstras, Surēndra tīrtha-śrīpāda, spiritual son of Raghunandana-tīrtha-śrīpāda and guru of Vijayēndra-tīrtha. The villages consisted of 50 *vṛttis* 7 of which were retained by the donee for the worship of the god Rāmachandra of his matha and the rest distributed among various Brahmins. Then follow the names of the Brahmins and the details of the shares. The boundaries of the villages granted are thus given — to the west Vadavillava-nallūr; to the north, Toduvellī śembiyenkuḍi,

to the east, Kāttattotta, and to the south, Tirukkarhavūr, Pattivel and the rivers Vettāru and Bhōgavati. By order of the king the verses of the grant are composed by Sabhāpati's son Kavi-sāsana-svayambhū (apparently a title) and the plates were engraved by Virana's son Ganapayāchārya. After five usual final verses comes the king's signature—śrī Virūpāksha.

22

Third copper plate record in the same matt.

Telugu characters and Sanskrit language

Size 11"×8½" (the last plate only)

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳವರ ಮರದ ಮೂರನೆಯ ತಾಮ್ರಶಾಸನ

ಪ್ರಮಾಣ ೧೧" × ೮ ೧/೨"

ತೆಲುಗು ಅಕ್ಷರ (ಕೊನೆಯ ಒಂದು ಹಲಗೆ ಮಾತ್ರ)

(ಮುಂಭಾಗ)—

- 1 ಕಾಂಭೋಜ ಭೋಜ ಕಾಳಿಂಗ ಕರಹಾಟಾದಿಪಾರ್ಥಿವೈಃ | ಸಾವಿದ್ವಜ್ಞ
- 2 ಪದ ಪ್ರಾಪ್ತೈಃ ಪ್ರಸ್ತುತ ಸ್ತುತಿ ಘೋಷಣಃ || ೨೪ || ಸೋಯಂ ಶ್ರೀರಂಗರಾಜಾಕ್ಷಿ
- 3 ತಿಪತಿಲಿಂಗೋರತ್ನಸಿಂಹಾಸನಸ್ಥಃ ಶೀರ್ತ್ಯಾನಿತ್ಯಂನಿರಸ್ಯ ನ್ನೈವನಳನಹು
- 4 ಪಾನಪ್ಯವಧ್ಯಾನಧಾನ್ಯಾಃ | ಅಸೇತೋರಾಸುಮೇರೋ ರವಸಿ ಸುರನುತಃ ಸ್ವೈಃ
- 5 ರಮಾಚೋದಯಾದ್ರೇ ರಾಪಾಶ್ಚಾ ದಾಚಲಾಂತಾದಿಖ್ಯದಯಮಾ
- 6 ವರ್ಚ್ಯ ರಾಜ್ಯಂ ಪ್ರಶಾಸ್ತ || ೨೫ || ಅಶ್ವ ರತ್ನ ಪಯೋಬ್ಧೀಂದ್ರ ಗಣತೀತಕಜನ್ಮ
- 7 ನಾ | ಯುವಸಂವತ್ಸರೇ ಮಾಘಮಾಸ್ಯಮೋಘಪುಲಪ್ರದೇ || ೨೬ || ಕೃಷ್ಣ ಪಕ್ಷೇತ್ರ
- 8 ಯೋದಶ್ಯಾಂ ಶಿವರಾತ್ರ್ಯಾಂಮಹಾಶಿವಾ | ಪಂಪಾಕ್ಷೇತ್ರವಿವಾಸಶ್ರೀವಿರೂ
- 9 ಪಾಕ್ಷಸ್ಯಸಂನಿಧಾ || ೨೭ || ಶ್ರೀಮತ್ಪರಮಹಂಸಾಬ್ಜ ಪರಿವ್ರಾಡೀತಶಾಖಾ
- 10 ಪಾಂ | ಪದವಾಕ್ಯಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ || ೨೮ || ಶ್ರೀಮದ್ವೈಃ
- 11 ಪ್ಲವ ಸಿದ್ಧಾಂತ ಸಂಸ್ಥಾಪನ ಗಿರೀಯಸಾಂ ರಾಮಚಂದ್ರ ಪದಾಂಭೋಜ
- 12 ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ || ೨೯ || ಶ್ರೀಮತ್ಪುರೇಂದ್ರ ಯತಿರಾಚಾರ್ಯಪಂ
- 13 ಕಜಜನ್ಮನಾಂ | ಸದ್ವತಂತ್ರಸ್ತುತಂತ್ರ ಶ್ರೀ ವಿಜಯೇಂದ್ರಾರ್ಯಯೋಗಿನಾ
- 14ಂ || ೩೦ || ನಿಜಾಂತೇ ವಾಸಿನೇ ಮಧ್ವಸಿದ್ಧಾಂತಾರ್ಥೋ ಪದೇಶಿನೇ | ವೇದವೇದಾಂಗತ
- 15 ತ್ವಾರ್ಥವೇದಿನೇ ಚಿತ ವಾದಿನೇ || ೩೧ || ಅಶೇಷತೀರ್ಥಸಂಚಾರ ಪವಿತ್ರೀಕೃತ
- 16 ಚೇತನೇ | ವಿದ್ಯತ್ಯುಮುದಸಂದೋಹ ಕೌಮುದೀ ಪ್ರಿಯ.ಬಂಧವೇ || ೩೨ ||
- 17 ರಾಜಾಧಿರಾಜಕೋಟೀರ ಕೋಟಿಕೋಟಾರ್ಚಿತಾಂಘ್ರಯೇ | ಶ್ರೀಸುಧೀಂ
- 18 ದ್ರಯತೀಂದ್ರಾಯ ಭಕ್ತಾಭೀಪ್ಸಪ್ರದಾಯಿನೇ || ೩೩ || ಮರೇನಿತ್ಯಾನಂದಾನಾ
- 19 ರ್ಥಂ ರಾಮಚಂದ್ರಾರ್ಚನಾಯಚ | ಅಸ್ಮತ್ಪ್ರಚೀನಭೂಪಾನಾಮನೇ
- 20 ಕ ಸುಕೃತಾಪ್ರಯೇ || ೩೪ || ಶ್ರೀತಾಮರಗಿರೇರಾಚ್ಯೇ ಗ್ರಾಮಂ ಬಚ್ಚನ ಹಾ
- 21 ಳುಕಂ | ಗ್ರಾಮಂತಥ್ಯವಬಾದಾವಿ ದೇಶೇಖ್ಯಾಡಾಭಿದಂ ಪರಂ || ೩೫ || ಮರಾ
- 22 ವ ಹಾರೀಣೀತೀರೆ ತುಂಗಭದ್ರೋತ್ತರೇತಟೇ | ಯಡವಾಳಾಭಿದಗ್ರಾಮಂ ಮಾ
- 23 ನವೇದೇಶತಂಸ್ಥಿತಂ || ೩೬ || ಸಿಂಧುಸೂರೋರಧ ಸ್ಥಾಚ್ಚ ಗ್ರಾಮಂ ಚಿಂಚಲ ಸಂಜ್ಞಿ
- 24 ತಂ || ೩೭ || ಅರಳೇಹಳ್ಳಿ ನಾಮಾನಂ ತಾವುಡು ಗುಂದೇರಧಃಸ್ಥಿತಂ || ೩೮ || ಧರ್ಮವಿ
- 25 ತ್ವಚಿವೈರೇವಂ ನಿಶ್ಚಿತ್ಯ ಗ್ರಾಮಪಂಚಕಂ | ನಿಧಿನಿಕ್ಷೇಪಪಾಪಾಣಸಿದ್ಧಸಾ
- 26 ಧ್ಯಜರಾಸ್ಥಿತಂ || ೩೯ || ಅಕ್ಷೀಣಾಗಾಮಿಸಂಯುಕ್ತಂ ಬಹುಭೋಗ್ಯಂನಿಭೂರು
- 27 ಪಂ | ವಾಪೀಕೂಪತಟಾಕೃತ್ಯಗ್ರಹಾರಾಮೈಶ್ಚಸಂಯುತಂ || ೪೦ || ಶಿಷ್ಯಪ್ರಶಿಷ್ಯ
- 28 ಸಂಭೋಗ್ಯಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ | ದಾನಾರ್ಥಧರ್ಮವಿಕ್ರೀತಿ ಯೋಗ್ಯಭಾಗ್ಯ

(ಹಿಂಧಾಗೆ)---

- 29 ಸಮನ್ವಿತಂ | ಪರೀತಃ ಪ್ರಯುತ್ಯಃ ಪುರೋಹಿತ ಪುರೋಗಮ್ಯಃ | ೪೦ ||
 30 ವಿನುತ್ಯೈವ ವಿಧ್ಯಂತೌತ ಪಥಿಕ್ಯೈವ ಬುಧೈರ್ಯುತಃ | ದಿಗಂತವಿಶ್ವಾಂತಕೀರ್ತಿಃ
 31 ಸಂಪನ್ನಶ್ಚ ದೈವಾನಸಃ | ೪೧ || ಶ್ರೀರಂಗರಾಜಭೂಪಾಲೋಮಾನನೀ
 32 ಯೋಮನಸ್ವಿನಾಂ | ಸಹರಣ್ಯೋದಕಂಧಾರಾಪೂರ್ವಕಂದ
 33 ತ್ವವಾನ್ಮದಾ || ೪೨ || ಶ್ರೀರಂಗರಾಜಭೂಪಾಲಶಾನಾದ್ವೀರಣಾತ್ಮಜಃ
 34 ಕುಶಲೋ ಮಿಂಗಣಾಂಚಾರ್ಯೋ ವೈಲಖತ್ತಾ ಮೃಶಾಸನಂ | ೪೩ || ಶ್ರೀ
 35 ದಾನಪಾಲನಯೋ ಮರ್ಥ್ಯೋದಾನಾಥೋಯೋನುಪಾಲನಂ | ದಾನಾತ್ಮಗೃಮ
 36 ವಾಪ್ತೋತಿ ಪಾಲನಾದಪ್ಯುತಂ ಪದಂ | ೪೪ || ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಪುಣ್ಯಂಪರ
 37 ದತ್ತಾನು ಪಾಲನಂ | ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ | ೪೫ ||
 38 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವಸುಂಧರಾಂ | ಪಷ್ಪವರ್ಷನಹ
 39 ಸ್ತಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ | ೪೬ || ಏಕೈವಭಗಿನೀರೋಕೇನರೈಷಾ
 40 ಮೇವಭೂಭುಜಾಂ | ನಭೋಜನ್ಯನಕರ ಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ | ೪೭ ||
 41 ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇ ತುನ್ಮಪಾಣಾಂ ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವ
 42 ದ್ವಿಃ | ಸರ್ವಾನೇತಾರ್ಥಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾ ಭೂಯೋಭೂಯೋ ಯಾಚ
 43 ತೇ ರಾಮಚಂದ್ರಃ

ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

Transliteration

Front---

1. Kāmbhōja-Bhōja-Kālmga-Karahâtādī parthivāḥ sauvidalla
- 2 padaprāptāḥ prastuta stutā ghōṣhanāḥ |24|| sōyam Śrīramgarāja kshī-
- 3 tīpati tilakō ratna simhāsanaasthāḥ kīrtiyā nityam nirasayan nīpa Nala-Nahu
- 4 shān-apy-avadhyaṇ-athāṇyān | āśētor-ā Sumērōr avani-suranutah svai-
- 5 ramāchōdayādrōr āpāschād āchalāmtād-akhilahridayam ā-
- 6 varjya rājyam praśāsti |25|| aśva-ratna-payōbdhimdu ganitē Śakajanma-
7. nā | Yuva-sampvatsare Māgha māsy-amcōgha phala pradē |26|| Krishnapakshē
- 8 tūa-
- 9 yōdasyām Śivarātryām mahātūthau | Pampākshētrnivāsa śrī Virū-
- 10 pākshasya samnnidhau |27|| śrīmat-paramahamsākhya-parivradīśatā-ju-
- 11 shām | padavākya-pramānābdbhī pārīnānām nīramkūṣam |28|| śrīmad-Vai-
- 12 shnava siddhāmta samsthāpana garīyasām Rāmachamdra-padāmbhōja
- 13 pūjakānām mudāsādā |29|| śrīmat Surēmdra yatīrāt-pānīpam-
- 14 kaja-janmanām | sadva-tamtra svatamtra śrī Vijayimdrāryayōginā-
- 15 |30|| nījāmtēdvāsinē Madhvasiddhāmtārthōpadēsinē | Vēda-Vēdāmgāta
- 16 tvārtha vēdinē jīvavādinē |31|| āśēshatīrtha samchāra pavitrikṛita
- 17 chētasē | vidvat-kumuda samdōha kaumudī priya bamdhavē |32||
- 18 rājādhirājākṛtira kōtikūtārchatāmghrayē śrī Sudhim-
- 19 drayatīmdrāya bhaktābhishhta pradāyinē |33|| mathē nityāmna dānā-
- 20 itham Rāmachamdrārchanāyacha | asmat prāchīna bhūpānām anē-
- 21 luka m | grāmam tathāiva Bādāmī dēsē Khyādābhīdam param |35|| Malā-
- 22 pahārīnī tīrē Tumgabhadrōttarē tatē | Yadavālabhīda grāmam Mā-
23. navidēśa samsthitam |36|| Smdbusūrōradhasthāchcha grāmam Chimcha-
- lasamjū-
- 24 tam |0|| Aralēhallī nāmānam Tāvudugumdēradhah sthitam |37||
- dharmavi-

- 25 t-sachivairēvaṃ nischitya grāma pañchakam | nidhi-nikshēpa-pāshāna
siddha sâ
26. dhya jalānvitam | 38 || akshinâgâmi samyuktam bahubhōgyam sabhūru
27. ham | vâpî-kūpa-tatâkaishcha-grahârâmaish-cha samyutam | 39 || śishya-
prâśishya
28 sambhōgyayōgyam vinimayōchitam | dānārtha dharma vikriti-yōgya
bhāgya

Back—

29. samanvitam | paritah prayutaih snigdhaih purôhitapurôgamaih | 40 ||
30 vinutair vividhair srautapathikair vibudhair-yutah | digantavisrānta
kīrti
31. sampannassuddhamānasah | 41 || Śrīranga rāja bhupâlô mânani-
32. yô manasvinâm | sahuranyôdakam dhârâ-pūvakam da-
33. ttavân mudâ || 42 || Siṃhamgarāja bhupāla śāsanāt Viranātmajah
34. kuśalô Mīnganāchāryô vyalikhatntāmra śāsanam || 43 || sri
35 dāna-pālanayôḥ madhyē dānâ chhreyōnupālānam dānāt svargam a-
36 vāpnōti pālānād Achyutam padam || 44 || sva dattâ-dvīgunam punyam
para
37 dattānupālānam | paradattâpahārēna sva dattam nishphalam bhavet || 45 ||
38 svadattām paradattām vâ yôhareta vasumdhārām shashti vaisha saha-
39. srāni vishthâyām jâyate krimih || 46 || êkairva-bhaginî lōke sarvêshâ-
40. nrēva bhūbhujām na bhōjyâ na kara grāhyâ vipra-dattâ vasumdhārâ || 47 ||
41. kāmānyōyam dharmasētur nrpānām kâlē kâlē pālāniyô bhava-
42. dbhih | sarvân etān bhāvīnah parthivēndrān bhūyô bhūyô yācha-
43. tē Rāmachandrah

sri Virūpāksha

Note.

This is the second copper plate record of Śrī-ranga-Rāya I, received from the Rāghavēndrasvāmī matt of Nanjangūd. Only the last plate of this grant is available; hence the record is incomplete. It is engraved in Telugu characters while the language is Sanskrit. The plate measures 11" by 8½". This grant is issued five months after the previous grant. It tells us that on the 13th lunar day of the dark-half of the month Māgha in the year Yuva corresponding to the Śaka year reckoned by the horses, the gems, the oceans and the moon (1497) which was the Śivarātri day, in the presence of the god Virūpāksha of the Pāmpā-kshētra, the king granted for the spiritual welfare of his ancestors, five villages, namely, Bachchana-hālu in the Tāmarageire kingdom, Khyāda in Badāmdēśa, Yadvāla on the bank of the Malāpahārini and the Tungabhadri in Mānavi-dēśa, Chinchala below Sindusūr and Arāhballi below Tāvudugundi, with all the usual rights, to the expounder of the Madhva-siddhānta, proficient in the Vēdās and Vēdāngas, vanquisher of disputants, possessor of a mind purified by pilgrimages to all the holy places, a moon to the lilies the learned, a garuda in destroying the snakes false ascetics, recipient of high-worship from great kings, Sudhīndra yatīndra, disciple of the paramahansa parivrajākāchārya, padavākya-pramānābdhi-pārīna, Vaishnavasiddhānta-sthāpaka, worshipper of the lotus feet of the god Rāmachandra, Sarvvatantra-svatantra, Vijayīndra-yōgi, spiritual son of Surēndra-yati, in order to provide for daily gifts of food and the worship of the god Rāmachandra in the Matha. By order of the king, Virana's son Mīnganāchārya engraved the plates. The concluding portion is the same as that of the previous grant. It will be seen that in 1575 a grant is made to Surēndra and in the very next year to his disciple's disciple Sudhīndra. We

may naturally expect a longer interval between the two. Further, this Surēndra also figures as the donee in another grant dated 1513. Either he must have lived very long or there must be two Surēndras or there may be some mistake in the name or date or in the record itself.

The details of the date, viz, Ś 1497, Yuva sam Māgha ba 13, correspond to Saturday, 28th January 1576 A D.

23

Fourth copper plate record in the same matt
Telugu characters and Sanskrit language, 3 Plates Size 11"×8½"

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳವರ ಮರದಲ್ಲರುವ ನಾಲ್ಕನೆಯ ತಾಮ್ರಶಾಸನ

3 ಹಲಗೆಗಳು, ತೆಲುಗು ಅಕ್ಷರ

ಪ್ರಮಾಣ ೧೧"×೮½"

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)——

೦|| ೧ ||೦

- 1 ಶ್ರೀ| ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ| ತ್ರೈಲೋಕ್ಯ ನ
- 2 ಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ| ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯ ದಂ
- 3 ಪ್ತಾ ದಂಡಸ್ಥಪಾತುವಃ| ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾಶ್ರೀ ಭತ್ತ ಶ್ರಿಯಂದಧಾ| ಕಲ್ಯಾಣಾಯಾಸ್ತು
- ಪೂದ್ವಾಮ ಪ್ರತ್ಯುಹ ತಿಮಿ
- 4 ರಾಪಹಃ| ಸಗಜೋಪ್ಯಗಜೋದ್ಯೂತಃ ಪಂಚಾಸ್ತೇನಾಪಿರಾಲಿತಃ|
- 5 ಜಯತಿಕ್ಷೀರಜಲಧೇರ್ಜಾತಂ ಸಪ್ತೇಕ್ಷಣಂಕರೇಃ| ಅಲಂಬನಂ
- 6 ಚಕ್ರೋರಾಣಾಮಮರಾಯುಷ್ಯ ರಂಮಹಃ| ಪೌತ್ರಸ್ತನ್ಯಪುರೂ
- 7 ರವಾಬುಧನುತನ ಸ್ಯಾಯು ರನ್ಯಾತ್ಮಜಃ| ಸಂಜಞ್ಞೇನಹುಪೋ
- 8 ಯಯಾತಿರಭವತ್ ಸ್ಯಾಚ್ಚ ಪೂರುಷ ತಃ| ತದ್ವಂಶೇಭರತೋಬ
- 9 ಭೂವನ್ಯಪತಿನ್ ತ್ವಂತತಾಶಂತನು ಸ್ತತ್ಪು ರ್ಯೋವಿಜಯೋಭಿಮ
- 10 ನ್ಯುರುದಭೂತ್ಸ್ಯಾತ್ಪರಿಕ್ಷತ ತಃ| ಸಂದಸ್ತ ಸ್ಯಾತ್ಮಜೋನೌನ
- 11 ಮಜನಿವಮಸ್ತ ಸ್ಯ ರಾಜ್ಯಶ್ಚಲಕ್ಷ್ಯಾಪಸ್ತತ್ಪ್ರಮಶ್ರೀನರಪ
- 12 ತಿರಭವದ್ರಾಜ ಪೂರ್ವೋನರೇಂದ್ರಃ| ತಸ್ಯಾನೀತ್ಸಜ್ಜನೇಂದ್ರೋ
- 13 ದತಮ ಉಡುನ್ಯ ಪೋವೀರಹೇಮಾನುರೂಪಸಾರ್ಥೀಯೀಕೋ
- 14 ಮುರಾರಾಕೃತನತಿರುದಭೂತ್ಸ್ಯ ಮಾಯಾಪುರೀಶಃ| ೬|| ತತ್ಪು ರ್ಯೋ
- 15 ಜನಿತಾತಚಿನ್ಮ ಮಮಹೀಪಾಲೋ ನಿಜಾಲೋಕನಶ್ಯಾನೀನ್ಮಿತ್ರಗಣನತೋ
- 16 ಘನತರಾಃ ದುರ್ಗಾಶ್ಚಯೇನಾವೃತಾಃ| ಅನ್ಯೇಕೇಚನಸೋಗ್ನಿದೇವನ್ಯಪತಿ
- 17 ಸ್ತಸ್ಯೈವಜಙ್ಗೇನುತೋ ವೀರೋರಾಘವ ದೇವರಾಡಿತಿತತ್ಪ್ರೀಪಿನಮೋ
- 18 ಭೂಪತಿಃ| ೭|| ಅರವಾಟಿನಗರೀ ವಿಭೋರಭೂಧಸ್ಯ ಬುಕ್ಕಧರಣೀಪತಿ
- 19 ಸ್ತುತಃ| ಯೇನಸಂನ್ಯುತಸ್ಯ ಸಿಂಹ ರಾಜ್ಯಮಪ್ಯೇಧಮಾನ ಮಹಸ್ಯಾನೀರೀ
- 20 ಕೃತಂ| ೮|| ಸ್ವಃಕಾಮಿನೀಸ್ತತನುಕಾಂತಿಭಿರಾಕ್ಷಿಪಂತೀಂ ಬುಕ್ಕಾವನೀಪತಿಲ
- 21 ಕೋ ನವನೀರಜಾಕ್ಷೀಂ| ಕಲ್ಯಾಣನೀಂ ಕಮಲನಾಭ ಇವಾಬ್ಧಿಕನ್ಯಾಂ ಮಲ್ಲಾಂ
- 22 ಬಿಕಾಮುದವಹದ್ವಹುಮಾನತೀರಾಂ| ೯|| ಸುತೇವಕಲಶಾಂಬುಧೇಃಸುರಭಿ
- 23 ಳಾಶುಗಂಮಾಧವಾತ್ಯುಮಾರ ಮಿವಶಂಕರಾತ್ಯುಲ ಮಹೀಭೃತಃ ಕನ್ಯಕಾ ಜಯಂ
- 24 ತ ಮಮರಪ್ರಭೋರಪಿ ಶಚೀವಬುಕ್ಕಾಧಿಪಾತ್ಯುತಂಜಗತಿ ಮಲ್ಲಮಾಲಭತ ರಾ
- 25 ಮರಾಜಂಸುತಂ| ೧೦|| ಶ್ರೀ ರಾಮರಾಜಕ್ಷಿತಿಪನ್ಯ ಚಿಂತಾಮಣೀಃ ಪ್ರಭೂತಾರ್ಥಿ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)——

೦|| ೨ ||೦

- 26, ಕದಂಬಕಾನಾಂ ಲಕ್ಷ್ಮೀರಿ ವಾಂಭೋರುಹಲೋಚನಸ್ಯ ಲಕ್ಷಾಂಬಿಕಾಭೂ

27 ಚ್ಚುಕುಟುಂಬನೀತಿ || ೧೧ || ತನ್ಯಾಧಿಕೈಸ್ತಮಭವತ್ತನಯಸ್ತಪೋಭಃ ಶ್ರೀ
 28. ರಂಗರಾಜನ್ಯಪತಿ ಶ್ವಶಿವಂಶಧೀರಃ | ಅನೇನಮುಲ್ಲಸಿತ ಕಾಂತ್ಯಿಭರನ್ಯಚಿ
 29. ತ್ವಂ ನೇತ್ರಾಣಿ ಪೈರಿ ಸುಹೃದಾಂಚ ನಿರಂಜನಾನಿ | ೧೨ || ಯಸ್ಯ ಶ್ರೀರಾಮರಾಜ
 30 ಸ್ಯ ವೈಶ್ಯಾ ಇವ ಮಹೀಭುಜಃ | ಪ್ರಯಚ್ಛಂತಿ ಕರಂನಿತ್ಯ ಮತ್ಯರ್ಥಂಭಯ
 31 ಕಂಪಿತಾಃ || ೧೩ || ಯಸ್ತಿತ್ವಾ ಶಾಸ್ತ್ರೇಕವೀರೇಧರಿಶ್ರೀ ಮೇಣಾಕ್ಷೀಣಾ ಮೇವಕಾತ್ಯಂವ
 32 ಲಗ್ನೇ | ಕಾಟಲ್ಯಂ ತತ್ಕುಂತರೇಕಕರ್ತೃತ್ವಂ ತದ್ವಕ್ಷೋಜೇ ಚಾಪಲಂತ್ಯಚಾಕ್ಷೇ ||
 33. ೧೪ || ಮಹಂತಿದಾನಾನಿ ಮಹಾಭುಜೇನ ಕೀರ್ತೇರ್ನಿದಾನಾನಿತ್ಯತಾನಿಯೇನ | ಯೇ
 34 ಪಾಂ ಯಥಾ ಸಂಖ್ಯತಯಾಚ ಪೂರ್ವಂ ಪರಾಜಿತಾಃ ಪೋಡಶಪಾರ್ಥಿವೇಂದ್ರಾಃ
 35 ೧೫ || ಜಿತರಿಪುರನಿಮೇಷೈಸ್ತೂ ಯ ಮಾನೋಪಿನಿತ್ಯಂ ಶಶಬಿರುದರ ಗಂಡೋರಾಯ
 36 ರಾಯಾಸ್ತಮಿಂಡಃ | ಪ್ರಥಿತತರ ಚರಿತ್ರಃ ಸಿಂಹಲಾಲಾಟಕಾದಿ ಪ್ರಕಟಿತ ಬಿರು
 37 ದಶ್ರೀಃ ಪಾಟಿತಾರಾತಿರೋಕಃ | ೧೬ || ಉಭಯದಳಪಿತಾಮಹೋನತಾನಾಮಭ
 38 ಯ ಪದಾರ್ಪಣ ತತ್ಪರೋರಿಪುಣಾಂ | ಅಲಮಯಮರಿರಾಜಮಾನ ಮದೀತ್ಯ
 39. ಖಿಲಜನ್ಯ ರಭಿಗೀಯ ಮಾನಧಾಮಾ | ೧೭ || ತಾಂಡವಿತೋದರೋಬಿರುದ ಮಾನ್ಯ
 40 ರಗಂಧ ಪಯೋದ್ಧಂಡ ಬಲಹಃ | ಕರೀಂದ್ರಜಯ ಪಂಡಿತ ವೀರಯುತಃ | ಚಂಡಿ
 41. ಮಶಾಲ ಬಾಹುಬಲದಂಡಿತ ವೈರಿಗಣಃ | ಗಂಡಗುಳಿ ಮನ್ಯಪುಳಿ ಮಾನ್ಯ
 42 ಮಹಾಬಿರುದಃ | ೧೮ || ಸಾರವೀರರ ಮಯಾಸಮುಲ್ಲಸನ್ನಾ ಪವೇಟಿಪುರದಾ
 43 ಯನಾಯಕಃ | ಕುಂಡಲೇಶ್ವರ ಮಹಾಭುಜಾಶ್ರಯನ್ಮಂಡಲೇಕ ಧರಣೀವರಾಹ
 44 ತಾಂ | ೧೯ || ಓಷಧಿಪತ್ಯುಪ ಮಾಯಿತ ಗಂಡಃ ಪೋಷಣ ರೂಪತಿತಾ ನಮಕಾಂ
 45 ದಃ | ಭಾಷಿಯ ತಪ್ಪವರಾಯರಗಂಡಃ ಪೋಷಣ ನಿರ್ಭರಭೂವನಖಂಡಃ |
 46 ೨೦ || ರಾಜಾದಿರಾಜಸ್ತೇಜಸ್ವೀ ಶ್ರೀರಾಜಪರಮೇಶ್ವರಃ | ಮೂರುರಾಯರಗಂಡಾ
 47 ಂಕಃ ಪರರಾಜ ಭಯಂಕರಃ | ೨೧ || ಭಾಷಾತಿಲಂಘ್ಯ ಭೂಪಾಲ ಭುಜಂಗಚರಿ
 48 ತನು ತಃ | ಹಿಂದು ರಾಯಸುರತ್ಪಾಣೋ ದುಷ್ಟಶಾರ್ದೂಲ ಮರ್ದನಃ || ೨೨ ||
 49 ಇತ್ಯಾದಿ ಬಿರುದೈರ್ನಿತ್ಯಂ ವಂದಿನಾಮಿಪ್ಪದಾಯಕಃ | ನಿತ್ಯಾನಂದಾನ ನಿರತಸ್ತತ್ತ್ವ
 50 ಧಾ ಸಕ ಮಾನಸಃ | ೨೩ || ಸೋಯಂ ಶ್ರೀರಾಮರಾಜಃ ಕ್ಷಿತಿಪತಿ ತಿಲಕೋರತ್ನಸಿಂ
 51 ಹಾಸನಸ್ಥಃ ಕೀರ್ತ್ಯಾನಿತ್ಯಂ ನಿರಸ್ಯ ನೃಪನಳನಹುಷಾಸಪ್ಪವಧ್ಯಾನಧನ್ಯಾ
 52 ಆಶೇತೋ ರಾಸುಮೇರೋರವನಿಸುರನುತಃ ಸ್ವೈರಮಾಚೋದಯಾದ್ಯೇರಾ ಪಾ
 53 ಶ್ಚಾಧಾಚಲಾಂತಾದಿಭಿ ಹೃದಯಮಾವರ್ಜ್ಯರಾಜ್ಯಂ ಪ್ರಶಾಸ್ತಿ || ೨೪ ||
 54 ಬಾಣಪಾಪಕ ವೇದೇಂದು ಗಣಿತೇಶಕಟಿಕ್ವತಃ | ಶ್ರೀಮತಿ ಶ್ರೀಮುಖೇವರ್ಷೇ

(3ನೆಯ ಹಲಗೆಯ ಮಂಭಾಗ) —

೦ || ೩ || ೦

55 ಶ್ರೀರಾಮ ನವಮೀದಿನೇ | ೨೫ || ದಕ್ಷಿಣದ್ವಾರಿ ವಿಜಯವಿರಲಸ್ಯಸ್ಥಿತೇ ಮರೇ ರಾಮಾ
 56 ಭವೇಕಸಮಯೇ ರಾಮವಿರಲ ಸಂನಿಧೌ | ೨೬ || ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯ ಪರಿವ್ರಾ
 57 ದೀಶತಾಜುಷಾಂ | ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುತಂ || ೨೭ || ಶ್ರೀ
 58 ಮಧ್ವೈಷ್ಟವ ಸಿದ್ಧಾಂತ ಸಂಸ್ಥಾಪನಗೀರಯನಾಂ | ರಾಮಚಂದ್ರ ಪದಾಂಭೋಜಪು
 59 ಜಕಾನಾಂ ಮುದಾನದಾ | ೨೮ || ಶ್ರೀ ಜಿತಾಮಿತ್ರ ತೀರ್ಥಾರ್ಥ ಪಾಣಿಪಂಕಜ ಜ
 60 ನೈನಾಂ | ಸರಸ್ವತಂತ್ರಸ್ತಂತ್ರ ಶ್ರೀ ರಘುನಂದನಯೋಗಿನಾಂ | ೨೯ || ನಿಜಾಂ
 61 ತೇವಾನೀನೇಮಧ್ಯ ಸಿದ್ಧಾಂತಾರ್ಥೋಪದೇಶಿನೇ | ವೇದವೇದಾಂಗ ತತ್ಕಾರ್ಥವೇ
 62. ದಿನೇ ಜಿತವಾದಿನೇ | ೩೦ || ಆಶೇಷತೀರ್ಥ ಸಂಚಾರಪವಿತ್ರೀಕೃತ ಚೇತನೇವಿದ್ಯತ್ಮ
 63 ಮುದ ಸಂದೋಹ ಕಾಮುದೀಪ್ರಿಯ ಬಂಧವೇ | ೩೧ || ರಾಜಾಧಿರಾಜಕೋಟೀ
 64. ರ ಕೋಟಿಕೂಟಾರ್ಚಿತಾಂಘ್ರಯೇ ಶ್ರೀಸುರೇಂದ್ರಯತೀಂದ್ರಾಯಭಕ್ತಾಭೀ
 65 ಪ್ಪ ಪ್ರದಾಯಿನೇ | ೩೨ || ಮುದುಗಲ್ಲುಮಹಾದೇಶೇ ಮಯೂರಕ್ಷತ್ರಗಂ ಮರಂ | ವಿ
 66 ಬುಧೇಂದ್ರಯತೀಂದ್ರೇಭ್ಯಃ ಪ್ರಾಗೇವಾರೈಃ ಸಮರ್ಪಿತಂ | ೩೩ || ಆನೇಹೊಸೂ
 67. ರು ನಾಮಾನಂ ಗ್ರಾಮಂಜನಪದ್ಮಯುತಂ | ತಥಾಕೂಪ್ಪಳದೇಶೇಪಿ ಲೇಪಗರ್ಭ

- 68 ಭಧಂ ಪರಂ | ೩೪ || ಗ್ರಾಮಂಗಂಗಾವತೀದೇಶೇ ಶಿರುಗಾಪುರನಾಮಕಂ ಮಲ್ಲಾ
69 ಪುರಂ ಹೊನ್ನಮಟ್ಟಿ ಗ್ರಾಮಂ ಕುಷ್ಟಗಿದೇಶಗಂ | ೩೫ || ತಥಾಚಿಕ್ಕಲಕೋಟ್ಯಾಪ್ತಿ
70 ದೇಶೇಗ್ರಾಮಂ ಮನೋಹರಂ | ಹೇರಕಲ್ಪಿತಿ ವಿಖ್ಯಾತಂ ತುಂಗಭದ್ರಾತಟಸ್ಥಿತ
71 ಂ | ೩೬ || ಏವಂ ನಿಶ್ಚಿತ್ಯ ಭೇಶಚ್ಛೈ ಗ್ರಾಮಪಟ್ಟಂ ಸುಮಂತ್ರಿಭಃ | ನಿಧಿನಿಕ್ಷೇಪ ಪಾ
72 ಪಾಣ ನಿದ್ರಾಸಾಧ್ಯ ಜರಾನ್ವಿತಂ | ೩೭ || ಅಕ್ಷೇಣಾಗಾಮಿಸಂಯುಕ್ತಂ ಬಹುಬೋ
73 ಗ್ಯಂ ಸಭೂರುಹಂ | ವಾಮೀಕೂಪತಟಾಕಾದ್ಯೈರ್ಗ್ರಹಾರಾಮೈಶ್ಚ ಸಂಯುತ
74. ಂ | ೩೮ | ಶಿಷ್ಯಪ್ರಶಿಷ್ಯಸಂಭೋಗಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ | ದಾನಾರ್ಥಧರ್ಮಾ ವಿಕ್ರೀ
75 ತಿಯೋಗ್ಯಭಾಗ್ಯ ಸಮನ್ವಿತಂ | ೩೯ || ಪರಿತಃ ಪ್ರಯುತ್ಯೈಃ ಸ್ನಿಗ್ಧೈಃ ಪುರೋಹಿತಪು
76 ರೋಗಮೈಃ | ವಿನುತ್ಯರ್ವಿವಿಧೈಃ ಶ್ರುತಪಥಿಕೈಃ ವಿಬುಧೈರ್ಯುತಃ | ೪೦ || ಶ್ರೀ
77 ರಾಮರಾಜಭೂಪಾಲೋ ಮಾನನೀಯೋಮನಸ್ವಿನಾಂ | ಸಹಿರಣ್ಯೋದಕಂ
78 ದಾರಾಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ || ೪೧ || ಶ್ರೀರಾಮರಾಜ ಭೂಪಾಲಶಾಸ
79 ನಾದ್ವೀರಣಾತ್ಮಜಃ | ಕುಶಲೋಮಂಗಣಾಚಾರ್ಯೋ ವೈಲಿಖತ್ತಾ ಮೃಶಾಸನಂ |
80 ೪೨ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛೈ ಯೋನುಪಾಲನಂ | ದಾನಾತ್ಪರ್ಗ
81 ಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ || ೪೨ ||

(3ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

- 82 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನಂ | ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತ
83 ಂ ನಿಷ್ಕಲಂ ಭವೇತ್ | ೪೪ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವನುಂಧರಾಂ |
84. ಪಪ್ಪಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿಃ | ೪೬ || ಏಕೈವಭಗಿನೀ ಲೋಕೇ
85 ಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾ ವಸುಂಧ
86 ರಾ | ೪೭ || ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಶೀಕಾಲೇ ಪಾಲನೀಯೋ
87 ಭವದ್ವಿಃ | ಸರ್ವಾನೇತಾಃ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾಃ ಭೂಯೋಭೂಯೋ ಯಾ
88 ಚತೇ ರಾಮಚಂದ್ರಃ || ಶ್ರೀ ||

(ಕನ್ನಡಕ್ಕರದಲ್ಲ) ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

I-B—

1. ಶ್ರೀ | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಿವಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನ
- 2 ಗರಾರಃ ಸ್ತಂಭಾಯ ಶಂಭವೇ | ಹರೇರ್ಲಾಲಾವರಾಹಸ್ಯ ದ್
- 3 ಭೂದಂಡಸ್ವಾಪಾತುಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾಯತ್ರಧಾತ್ರಿ ಛತ್ರ ತ್ರಿಭಂದಧೌ | ಕಲ್ಯಾಣಾಯಾಸ್ತುವೋಹಾಮ
ಪ್ರತ्यूಹ ನಿಮಿ
- 4 ರಾಪಹಃ | ಸಗಜೋಪ್ಯಗಜೋದ್ಭುತಃ ಪಶ್ಚಾತ್ಸೇನಾಪಿಲಾಲಿತಃ |
- 5 ಜಯತಿಸ್ತೀರಜಲಧೇಜಾತೆ ಸವ್ಯೇಕ್ಷಣಂ ಹರೇಃ | ಆಲಂಬನಂ
- 6 ಚಕೋರಾಣಾ ಮಮರಾಯುಷ್ಕರಂ ಮಹಃ | ಪೌತ್ರಸ್ತಸ್ಯ ಪುರು
7. ರವಾ ಬುಧಸ್ತುತಸ್ತಸ್ಯಾಯುರಸ್ಯಾತ್ಮಜಃ | ಸಜಜ್ಞೇನಹುಪೋ
- 8 ಯಯಾತಿರಃ ಭವತ್ಸಾಚ್ಚಪುರುಸ್ತತಃ | ತದ್ವಶೋ ಭರತೋ ನ
- 9 ಭುವ ನೃಪತಿಸ್ತತಃ ಸಂತೋಷತುಸ್ತತುರ್ಯೋ ವಿಜಯೋಮಿ ಮ
- 10 ನ್ಯುರುದಭೂತಸ್ಮಾತ್ಪರೀಕ್ಷತಃ | ನಂದಸ್ತಸ್ಯರಾಮಾಜೋಸೌ ಸ
- 11 ಮಜನಿ ನವಮಸ್ತಸ್ಯ ರಾಜಶ್ಚಲಕಕ್ಷಮಾಪಸ್ತತಃ ಸತತಮ ಶ್ರೀ ನರಪ
- 12 ತಿ ರಃ ಭವದ್ರಾಜ ಪೂರ್ವೋನ್ನೇಂದ್ರಃ | ತಸ್ಯಾಸೀತಸಜ್ಜನೇಂದ್ರೋ
- 13 ದಶಮ ಉಚ್ಚುತುಪೋ ವೀರಹೇಮಾನುರೂಪಸ್ತಾರ್ತೀಯಿಕೋ
14. ಮುರಾರೋಹಿತನತಿರುದಭೂತಸ್ಯ ಮಾಯಾಪುರೀಶಃ || ೬ || ತತುರ್ಯೋ
15. ಜನಿತಾತ ವಿಜಯಮಹಾಪಾಲೋ ನಿಜಾಲೋಕನಶ್ಚಾಸೀತ್ಸಿಮಿತ್ರಗಣಸ್ತತೋ
16. ಧನತರಾಃ ದುರ್ಗಾಶ್ರಯೇನಾವೃತಾಃ | ಅನ್ಯೇಕೇವನಸೋಮಿವೇವ ನೃಪತಿ |

- 17 स्तस्यैवजज्ञेसुतो वीरोराघवदेवराडितितत श्री पिंनमो
18 भूपतिः ॥ ७ ॥ आरवीटिनगरीविभोरभूदस्य बुक्क धरणी पति
19 स्सुतः । येनसंभुतनृसिंह राज्यमप्येधमान महसास्थिरी
20 कृतं । ८ ॥ खः कामिनीस्वतनुकांतिभिराक्षिपंती बुक्कावनी पतिल
21 को नवनीरजाक्षी । कल्याणिनी कमलनाभ इवाब्धि कन्यां मल्लं
22 बिका मुदवहद्वहुमानशीलां । ९ ॥ सुतेव कलशांबुधेः सुरभि
23 लाशुगं माधवात्कुमारमिव शङ्करात्कुलमहीभृतः कन्यकाजयं
24 तवमर प्रभोरपि शचीवबुक्काधिपात्सुतं जगतिमल्लमालभत रा
25 मराजंसुतं । १० ॥ श्रीरामराजक्षितिपस्य चितामणेः प्रभूतार्थि

II-A—

० ॥ २ ॥ ०

- 26 कदंब का नाम् लक्ष्मी रिवांभोरुहलोचनस्य लकांविका भू
27 च कुटुंबनीति ॥ ११ ॥ तस्याधिकैस्समभवत्तनयस्तपोभिः श्री
28 रंगराजनृपतिश्शशिवंशधीरः । असनूसमुल्लसित कांतीभिरस्य चि
29 त्रं नेत्राणि वैरि सुहृदां च निरंजनानि ॥ १२ ॥ यस्य श्री रामराज
30 स्य वैश्या इव महीभुजः । प्रयच्छन्तिकरं नित्यमत्यर्थं भय
31 कंपिताः ॥ १३ ॥ यस्मिन् शासत्येकवीरे धरित्रीमेणाक्षीणामेवकार्श्यं व
32 लम्ने । कौटिल्यं तत्कुंतलेकर्कशत्वं तद्वक्षोजे चापलं तत्कटाक्षे ॥
33 १४ ॥ माहंतिदानानि महाभुजेन कीर्तेर्निदानानि कृतानि येन । ये
34 षां यथा संख्यतयाच पूर्वं पराजिताः षोडशपार्थिवेन्द्राः ॥
35 १५ ॥ जितरिपुरनिमेषैस्तूयमानोपि नित्यं शश विरुदर गंडोराय
36 रायास्तमिडः । प्रथिततर चरित्रः सिंहलालाटकादि प्रकटित विरु-
37 द श्रीः पाटिताराति लोकः । १६ ॥ उभयदल पितामहोनतानामभ
38 य पदार्पण तत्परोरिपूणां । अलमयमरिराजमानमर्दस्य
39 खिलजनैरभिगीयमानधामा । १७ ॥ तांडवितोदरोविरुदमान्य
40 र गंड तयोर्दंड बलहः । करीन्द्रजयपण्डित वीरयुतः । चंडि
41 म शालिबाहुवल दण्डित वैरिगणः । गंडगुलि मन्यपुलिमान्य
42 महाविरुदः । १८ ॥ सारवीररमयां समुल्लसन्नारवेति पुरदा
43 य नायकः । कुण्डलीश्वरमहाभुजाश्रयन्मण्डलीक धरणीवराह
44 तां । १९ ॥ ओषधिपत्युपमायित गण्डः तोषणं रूपजिता समकां
45 डः । भाषियतप्पुवरायरगंडः पोषण निर्भरभूवनखण्डः ।
46 २० ॥ राजाधिराजस्तेजस्वी श्री राजपरमेश्वरः । मूहारायरगण्डा
47 ङ्कः परराज भयंकरः । २१ ॥ भाषातिलङ्घ्य भूपाल भुजंग चरि
48 तस्तुतः । हिन्दु राय सुरत्राणो दुष्टशार्दूल मर्दनः ॥ २२ ॥
49 इत्यादि विरुदैर्नित्यं वंदिनामिष्टदायकः । नित्यां न दाननिरतस्सत्क
50 था सक्त मानसः । २३ ॥ सोयं श्रीरामराजः क्षितिपति तिलकोरत्नसिं
51 हासनस्थः कीर्त्या नित्य निरस्यन् नृपनलनहुषानप्यवध्यान धन्यान् ।
52 आसेतो रासुमेरोरवनिस्सुरनुतः स्वैरमाचोदयाद्रेरा पा
53 श्रादाचलान्तादखिलहृदयमावर्ज्यं राज्यं प्रशास्ति ॥ २४ ॥
54 बाण पाचकवर्देदु गणितेशकचिह्नितः । श्रीमति श्रीमुखवर्षे

III-A—

० ॥ ३ ॥ ०

- 55 श्रीरामनवमीदिने । २५ ॥ दक्षिणद्वारि विजयविठलस्य स्थिते मठे गामा
56 भिषकसमये राम विठलसंनिधौ । २६ ॥ श्रीमत्परमहंसाख्य परिव्रा
57 डीशताजुषां । पदवाक्य प्रमाणाब्धिपारीणानां निरङ्कुशं २७ ॥ श्री
58 मङ्गैष्णव सिद्धान्त संस्थापन गरीयसां । रामचन्द्र पदांभोज पू
59 जकानां मुदासदा । २८ ॥ श्रीजितामित्र तीर्थार्थपाणिपंकज ज
60 न्मनां । सर्वतन्त्रखतन्त्र श्रीरघुनन्दन योगिनां । २९ ॥ निजां
61 तेवासिनेमध्व सिद्धान्तार्थोपदेशिने । वेदवेदाङ्गतत्त्वार्थवे
62 दिनेजितवादिने । ३० ॥ अशेषतीर्थसंचारपवित्रीकृतचेतसे विद्वत्कु
63 मुद संदोहकौमुदी प्रियबंधवे । ३१ ॥ राजाधिराज कोटी
64 रकोटिकूटार्चिताङ्ग्ये श्री सुरेन्द्र यतीन्द्रायभक्ताभी
65 छप्रदायिने । ३२ ॥ मुदगल्लुमहादेशे मयूरक्षेत्रगं मठं । वि
66 बुधेन्द्रयतींद्रेभ्यः प्राग्वार्यैः समर्पितं । ३३ ॥ आने होस्त
67 रु नामानां ग्रामं जनपदैर्युतं । तथा कोण्डलदेशेऽपि लेपगिर्य
68 भिदं परं । ३४ ॥ ग्रामगङ्गावतीदेशे शिरुगापुरनामकं मल्ला
69 पुरं होत्रमष्टेग्रामं कुष्ठिनिदेशगं । ३५ ॥ तथाटेकलकोट्याख्य
70 देशेग्रामं मनोहरं । हेरकल्विति विख्यातं तुङ्गभद्रा तटस्थित
71 ० । ३६ ॥ एवं निश्चित्य घेराज्ञैर्ग्रामषट्कं सुमन्त्रिभिः निधिनिक्षेप पा
72 षाण सिद्धसाध्य जलान्वितं । ३७ ॥ अक्षीणागामिसंयुक्तं बहुबो
73 ग्यं सभूरुहं । वापीकूपतटाकादैर्ग्रहारामैश्च संयुत
74 ० । ३८ ॥ शिष्यप्रशिष्य संभोगयोग्यं विनिमयोचितं । दानार्थधर्मविक्री
75 त्तियोग्यभाग्यसमन्वितं । ३९ ॥ परितः प्रयुतैः स्निग्धैः पुरोहित पु
76 रोगमैः । विनुतैर्विविधैः श्रौतपथिकैर्विबुधैर्युतः । ४० ॥ श्री
77 रामराजभूपालो माननीयोमनस्विनां । सहिरण्होदकं
78 धारापूर्वकं दत्तवान्मुदा ॥ ४१ ॥ श्रीरामराज भूपाल शास
79 नद्वीरणात्मजः । कुशलोमङ्गणाचार्योव्यलिखत्ताम्रशासनं ।
80 ८२ ॥ दानपालनयोर्मध्ये दानाच्छ्रेयोनूपालनं । दानात्स्वर्ग
81 मवाप्नोति पालनादच्युतं प्रदं ॥ ४२ ॥

III-B—

- 82 स्वदत्ताङ्गिगुणं पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्त
83 ० निष्कलंभवेत् । ४४ ॥ स्वदत्तां परदत्तां वा योहरेतवसुन्धरां ।
84 षष्ठिवर्षसहस्राणि विष्टायां जायते किमिः । ४६ ॥ एकैवभगिनीलोके
85 सर्वेषामेवभूभुजां । नभोज्यानकरग्राह्या विप्रदत्तावसुंध
86 रा । २६ सामान्योयं धर्मसेतुर्नृपाणां कालेकालेपालनीयो
87 भवद्भिः । सर्वानेतान् भाविनः पार्थिवेन्द्रान् भूयोभूथेया
88 चते रामचन्द्रः ॥ श्री ॥

श्री विरूपाक्ष.

I-B—

- 1 sri | nams-tunga suaś-chumbi chandra chāmara chāravē | traī-lōkya-na-
 2 garārambha mūla-stambhāya Śambhavē | Harē līlā varāhasya dam-
 3 shtṛādāmdas-sapātuvah | Hēmādri kalasā yatia dhātī chchatra śrīyam
 dadhau | kalyānāyastu vōddāma prathyūha timi-
 4 rapahah | sagajōpyagajōdbhūtah pamchāsyeṇāpi lālītah |
 5 jayati kshīra jaladhēr jātam savyēkshanam Harēh | ālambanam
 6 chakōrānām amarāyushkaram mahah | pautrastasya Purū-
 7 ravā Budha-sutas tasy Āyui asyātūnajah | samjajñē Nahushō
 8 Yayātu abhavat tasmāchcha Pūrus tatah tadvamsē Bharatō ba-
 9 bhūva nripatis-tatsamtatau Śamtanus tatturyō Vijayōbhima-
 10 nyur udabhūt tasmāt-Parīkshat-tatah | Namdas tasyātūnajō sau sa-
 11 majani navamas tasya rājñas-Chalakka kshnāpas tat-saptama śrī naiapa-
 12 tu abhavat rājapūrvō narēmdrah | tāsyaśīt Śajjanēmdrō
 13 daśama Udunipō vīra Hēmānurūpas tārtiyyikō
 14 Murārau kritanatu udabhūt tasya Māyāpurisah | 6 | tatturyō-
 15 jani Tāta-Chinnama mahipālōmijālōkanas chāsīn mīhagauas tatō
 16 ghanatarāh durgāscha yēnāvritāh | anyē kēchana sōgnidēvanripati-
 17 stasyaiva jañē sūtō virō Rāghavadēvāāditi tata śrī pūnamō
 18 bhūpatih | 7 | Ālavīti nagari vibhōrabūdasya Bukkadharānīpati
 19 ssutah | yēna samnuta Nrisimhaiājyamapyēdhamāna mahasā sthīrī-
 20 kritam | 8 | svah kāmīni svatanu kāmītibhīrākshī pamtiṃ Bukkāvanīpa-tila-
 21 kō navanīrajākshīm | Kalyānim Kamala-nābha ivābādhī kanyām Mallām-
 22 bikā mudavahad bahumānnyasitau | 9 | sūtēva kalasāmbudhēh surabhi-
 23 lāsugam Mādhavāt Kumāram iva Śamkaiāt kulamahībhrītah kanyakā
 jayam-
 24 tam amara piabhōrapi Śachīva Bukkādhīpāt sutam jagati Mallamāla-
 bhata Rā-
 25 marājam sutam | 10 | śī Rāmarāja kshītipasya chintāmanēh prabhūtārthi-

II-A—

26. kadambakānām Lakshmitrīvāmbhōruhalōcha-nasya Lakkāmbikābhū-
 27. chcha kutumbanīti | 11 | tasyādhīkās samabhavat tanayas-tapōbhīh Śrī-
 28. ramgarāja nripatis Śasivamsadhīrah | āsan samullasita-kāmītibhīrasya chi-
 29. tram nētrāni vāri-suhridām cha nīramjanāni | 12 | yasya śrī Rāmarāja
 30. sya vaisyā iva mahībhuja | prayachchhamti ka ram nityam atyartham
 bhaya-
 31. kampitāh | 13 | yasmin sāsatyēkavirē dhanitrim ānākshīnām ēvakārsyam va-
 32. lagnē | kautilyam tatkuntalē karkasatvam tadvakshōjē chāpalam tat
 kātākshē |
 33. 14 | mahamti dānāni mahābhujēna kīrtē nīdānāni kritāni yēna | yē-
 34. shām yathā samkhyatayā cha pūrvam parājītāh shōdasa pārthivēmdrah
 35. 15 | jitaripur-animēsbai stūyamānōpi nityam śasābirudara gamdō rāya-
 36. rāyāstamundah | prathitatare charitrah simha lālātakādi prakatitabiru-
 37. dasrīh pātītārātīlōkah | 16 | ubhayadala pitāmahō natānām abha-
 38. ya padārpana tatparō ripūnām | alam ayam ari rājamānamardītya
 39. khilajanair abhigīyamāna dhāmā | 17 | tāmdayitōdarō biudamānya
 40. ra gamda tayōddamdābalahah | karīmdrajayapamdita virayutah | chandī
 41. masāli bāhubaladamdita vaingana | gamdaguli manya pūlmānya
 13

42. mahâbîrudah || 18 || sâravîraramayâ samullasan Âravîti puîadâ-
 43. ya nâyakah! kumdaliśvarauahâbhujâsiyan mamdaliḥa dhairani Varâha-
 44. tâm || 19 || ôshadhi-patyupamâyita-gamdah tôshana-rûpajitâ samakâm-
 45. dah! bhâshîya tappuva râyara gamdah pôshana nîrbhara bhû vanakhamdah!
 46. 20 || râjâdirâjas tējaśvî sî râjaparamésvarah! mûru râyara gamdâ-
 47. mkah paurâja-bhayamkarah || 21 || bhâshâtîlamghya bhûpâla bhujamga-
 chaur-
 48. tastutah! Himdûiâya suratianô dushta sârdûla mardanah || 22 ||
 49. ityâdi birudan nityam vamdinâm ishta dâyakah! nityâmnadâna niatas
 satka-
 50. thâsaktamânasah || 23 || sôyam śrî Râmarâjah kshîtipati-tilakô ratna-sûp
 51. hâsanasthah kîrtyâ-nityam nirasyan nripa Nala Nahushânupya vadhyâna
 dhanyân!
 52. âsêtôr âsumêrôî avanîsuranutah svairam âchôdayâdrêî âpâ-
 53. schâd âchalâmâtâd akhilahrîdayam âvarjya râjyam prasasti || 24 ||
 54. bâna-pâvaka-Vêdêndu ganitê Sakachihnutah! Srimatî Śrîmukhê vaishê

III-A—

55. śrî Râma-navmî dinê || 25 || dakshinadvânî Vijaya Vithalasya sthîtê mathâ
 Râmâ-
 56. bhîshêkasamayê Râmavithala samnidhau || 26 || śrîmat paramahamśâkhya
 parivrâ-
 57. disatâjushâm! padavâkya-pramânâbdlî pârînanâm nîramkûśam || 27 || śrî-
 58. mad Vaishnavâ siddhânta samsthâpana-garîyasâm! Râmachandra-padâm-
 bhôja pû-
 59. jakânâm mudâsâdâ || 28 || śrî Jitâmitratîrthârya pâni-pamkaja-ja-
 60. nmanâm! saivatmantra svatamtra śrî Raghunandana-yôginâm || 29 || nijâm-
 61. tēvasînê Madhvasiddhântârthopadēsînê! Vêdâvêdânga tatvârtha vê
 62. dinê jîtavâdinê || 30 || asêsha-tîrtha-samchâra pavitrikrita-chêtasê vidvat ku-
 63. muda samdôha kaumudî-priyabamdhavê || 31 || râjâdhirâja kôti-
 64. rakôti-kûtârchitâmgghrayê śrî Surêmdrayatîndrâya bhaktâbhî-
 65. shta pradâynê || 32 || Mudugallu mahâdêśê Mayûrakshatragam matham! Vi-
 66. budhêmdra yatîmdrebhyah prâgêvâryaih samarpitam || 33 || Ânêhosû-
 67. ru nâmânâma grâmam janapadairutam! tathâ Koppala dêsêpi Lêpagiryâ-
 68. bhîdhamparam || 34 || grâmam Gamgâvatîdêśî Sirugâpuranâmakam Mallâ-
 69. puram Honnamatte grâmam kushtigîdêsagam || 35 || tathâ Tokkala kôtyâ-
 khya
 70. dêsê grâmam manôharam! Hêrakalvîti vikhyâtam Tumgabhadrâ tatasthîta-
 71. m || 36 || êvam uschitya dêsajñair grâma shatkam sumantribhîh! nidhîni-
 kshêpa pā-
 72. shâna siddha sâdhya jalânvitam || 37 || akshînâgâmi samyuktam bahu bhô-
 73. gyam sabhûruham! vâpikûpatatâkâdyaîr-grahârâmaîścha samyuta-
 74. m || 38 || sishya prasishya sambhôgayôgyamvinimayôchitam! dânnârdha dhar-
 ma vikri-
 75. ti yôgyabhâgya samanvitam || 39 || paritahprayutaih snigdhaih purôhita pu-
 76. rôgamaih! vinutair vividhaih śrautapathikair vibudhairiyutah || 40 || śrî
 77. Râmarâja bhûpâlô mânânîyô manasvinâm! salûranyôdakam
 78. dhârâpûrvakam dattavân mudâ || 41 || śrî Râmarâja bhûpâla sâsa
 79. nâd Vîranâtmaajah! kûsalô Mangânâchâryô vyâlikhat tāmra-sâsanam!
 80. 42 || dâna-pâlanayôr madhyê dânnâchhréyônupâlanam! dânat svarga-
 81. m avâpnôti pâlânâd Achyutam padam || 43 ||

III-B—

82. svadattā dvigunam punyam paradattānupālanam | paradattāpahārēṇa svadattā-
 83. m nishphalam bhavēt | 44 || sva-dattām para-dattām vā yōharēta vasum
 dhāiām |
 84. shashthir varsha sahasrāni vishthāyām jāyatē kṛimih | 45 || ēkaiva bhaginī
 lōkē
 85. sarvēśhāmēva bhūbhujām | na bhōjyā na kara grāhyā vipradattā vasumdhā-
 86. rā | 46 sāmānyōyam dharmasētun nripānām kalēkalē pālanīyō
 87. bhavadbhūh | sarvānētān bhāvinah pāthivēmdīan bhūyōbhūyō jā-
 88. chatē Rāmachandrah || srī || śī

Śrī Virūpāksha

Note

This grant consists of three plates, each measuring 11" by 8½" and is engraved in Telugu characters. It belongs to the reign of Rāma-Rāja and is identical in its contents with the grant of Śrī-Ranga-Rāja I published in the Report No. 21, down to Rāma-Rāja, son of Bukka. After stating that Rāma-Rāja had a son named Śrī-Ranga Rāja by Lakkāmbikā, the record proceeds to give some details about him. Kings, trembling with fear, paid him tribute like the Vaiśyas. He eclipsed the ancient 16 kings by his 16 great gifts. He bore among others the following titles: *hosa-birudara-ganda, rāja-rāvutta-minda, ubhaya-dala-pitāmaha, bruda-mānyara-ganda and gandara gūh*. He was the chief gem in the necklace Āravīpura and had sunha-lalāta and other insignia. The inscription then records that the rājādhirāja rājaparamēśvara, champion over the three kings, terrible to the hostile kings, champion over kings who break their word, Suratrāna of the Hindu kings, Rāma-Rāja, on the Śrī-Rāma-Navamī day of the year Śrīmukha corresponding to the Śāka year reckoned by the arrows, the fires, the Vēdas and the moon (1435), in the presence of the god Rāma-Vithala at the time of the abhishēka or anointment of Rāma when the matha was stationed at the southern entrance of Vijayavithala, granted with all the usual rights, six villages, namely, Ānehosūru, together with the matha at the Mayūrakshētra in Mudugalludēsa, which had been previously granted by his ancestors to Vibudhēndra yatīndra, Lēpagiri in Koppaladēsa, Śrīgāpura in Gangāvatī-dēsa, Mallāpura and Honnamatte in Kushtigi-dēsa and Hērakallu situated on the bank of the Tungabhadri in Tekkala kōta-dēsa to (with epithets as given in the previous records Nos 22 and 23) Surēndra yatīndra, disciple of (with the usual titles) Raghunandana-yōgi, spiritual son of Jitāmtra-tīrtha. The engraver was Vīra's son Manganāchārya. After five usual final verses the record closes with the signature śrī Virūpāksha.

Rāma-Rāja of the grant was the Āravīdu chief and grandfather of the Rāma-Rāja who died in the battle of Tālikōta in 1565 A. D. and also the great-grandfather of Śrī-ranga-Rāja I. It is rather strange that the record applies paramount titles to the chief and speaks of him as if he was a regular crowned king of Vijayanagar. In fact many of the laudatory verses found in the Vijayanagar grants are repeated here in connection with the chief.

The date of the record S 1435 Śrīmukha sam Rāma-Navamī day, corresponds to Tuesday, 15th April 1513 A. D.

Fifth copper plate record in the same matt.

Telugu characters and Sanskrit language.

(Only the last plate) Size 11¼"×8¼"

ಅದೇ ಮರದಲ್ಲರುವ ಐದನೆಯ ಶಾಸನ

ತೆಲುಗು ಅಕ್ಷರ ಸಂಸ್ಕೃತ ಭಾಷೆ

ಪ್ರಮಾಣ ೧೧¼"×೮¼"

ಕೊನೆಯ ಹಲಗೆ ಮಾತ್ರ

(ಮುಂಭಾಗ)——

೦ || ೩ || ೦

1. ಶ್ರೀರಾಮನವಮೀದಿನೇ || ೨೫ || ದಕ್ಷಿಣದ್ವಾರಿ ವಿಜಯ ವಿರಲಸ್ಯ ಸ್ಥಿತೇಮರೇ | ರಾಮಾ
2. ಭಿಷ್ಣುಕನಮಯೇ ರಾಮ ವಿರಲ ಸಂಸ್ಥಿತಾ || ೨೬ || ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯ ಪರಿವ್ರಾಡೀಶತಾ
3. ಜುಷಾಂ ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುತಂ | ೨೭ || ಶ್ರೀಮದ್ವೈಷ್ಣವ
ಸಿದ್ಧಾ
4. ಂತ ಸಂಸ್ಥಾಪನಗರೀಯನಾಂ | ರಾಮಚಂದ್ರಪದಾಂಭೋಜ ಪೂಜಕಾನಾಂ ಮುದಾಸ
5. ದಾ | ೨೮ || ಶ್ರೀ ಜಿತಾಮಿತ್ರ ತೀರ್ಥಾರ್ಯ ಪಾಣಿಪಂಕಜಜನ್ಮನಾಂ | ಸರ್ವ ತಂತ್ರ ಸ್ವತಂತ್ರ
6. ಶ್ರೀ ರಘುನಂದನಯೋಗಿನಾಂ | ೨೯ || ನಿಜಾಂತೇ ವಾಸಿನೇಮಧ್ವನಿದ್ಧಾಂತಾರ್ಥೋಪದೇ
7. ಶಿನೇ | ವೇದವೇದಾಂಗ ತತ್ವಾರ್ಥವೇದಿನೇ ಜಿತವಾದಿನೇ || ೩೦ || ಅಶೇಷ ತೀರ್ಥ ಸಂಚಾರ
ಪವಿತ್ರೀ
8. ಕೃತಚೇತಸೇ | ವಿದ್ಯಾತ್ಮಮುದ ಸಂದೋಹ ಕೌಮುದೀ ಪ್ರಿಯ ಬಂಧವೇ | ೩೧ || ರಾಜಾಧಿರಾ
9. ಜ ಕೋಟೀರ ಕೋಟಿ ಕೂಟಾರ್ಚಿತಾಂಘ್ರಯೇ | ಶ್ರೀ ಸುರೇಂದ್ರ ಯತೀಂದ್ರಾಯ ಭಕ್ತಾ
10. ಭೀಷಪ್ರದಾಯಿನೇ | ೩೨ || ಮರೇನಿತ್ಯಾಂನದಾನಾರ್ಥಂ ರಾಮಚಂದ್ರಾರ್ಚನಾಯಜ |
11. ತುಂಗೆಭದ್ರೋತ್ತರೇ ತೀರೇ ಶ್ರೀ ಲಕ್ಷ್ಮೀಶ್ವರ ದೇಶಗಂ | ೩೩ || ರೂಢಲೇ ನಾಮಕಂಗ್ರಾಮಂಸರೈ
12. ಸಂಪತ್ಸಮೃದ್ಧಿದಂ | ಬಸವಾಪಟ್ಟಣೀಯೇಪಿ ಮಲ್ಲೂರೋರಪ್ಯಧ ಸ್ಥಿತಂ | ೩೪ || ದೇಶೇಶ್ರೀತು
13. ಂಗೆ ಭದ್ರಾಯಾಃ ದಕ್ಷಿಣಂತೀರಮಾಶ್ರಿತಂ | ಕಂಮಾರ ಕಟ್ಟಿನಾಮಾನಂ ಗ್ರಾಮಮತ್ಯಂತ
14. ಸುಂದರಂ | ೩೫ || ಕುಮುದತೀನದೀತೀರೇಶ್ರೀರಕ್ಷೀಹಳ್ಳಿ ದೇಶಗಂ ಗ್ರಾಮಂಚಚಕ್ರಮೊ
15. ರಟಿ ನಾಮಕಂ ಶುಭದಾಯಕಂ | ೩೬ || ಏವಂಗ್ರಾಮಶ್ರೀಕಂಧರ್ಮತತ್ವರೈಸ್ತಚಿವೈಸ್ತಹ | ನಿಧಿ
16. ನಿಕ್ಷೇಪ ಪಾಪಾಣ ಸಿದ್ಧ ಸಾಧ್ಯ ಜರಾನ್ವಿತಂ | ೩೭ || ಅಕ್ಷೀಣಾಗಾಮಿ ಸಂಯುಕ್ತಂ ಬಹು
17. ಭೋಗ್ಯಂ ಸಧೂರುಹಂ | ವಾಪೀಕೂಪ ತಟಾಕಾದ್ಯೈ ಗೃಹಾರಾಮೈಶ್ಚ ಸಂಯುಕ್ತಂ |
18. ೩೮ || ಶಿಷ್ಯ ಪ್ರಶಿಷ್ಯಸಂಭೋಗಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ | ದಾನಾರ್ಥ ಧರ್ಮ ವಿಶ್ರೇಷ್ಠಿ
19. ಯೋಗ್ಯಭಾಗ್ಯ ಸಮಸ್ಥಿತಂ || ೩೯ || ಪರಿತಃ ಪ್ರಯುಕ್ತಃ ಸ್ವಿಗ್ಧಃ ಪುರೋಹಿತಪು
20. ರೋಗಮ್ನಃ | ವಿನುತ್ಯ ವಿವಿಧೈಃ ವ್ರಾತ ಪಥಿಕ್ಯವಿಬುಧೈರ್ಯುತಃ || ೪೦ || ಶ್ರೀರಾಮ
21. ರಾಜ ಭೂಪಾಲೋ ಮಾನನೀಯೋಮನಸ್ಕನಾಂ | ಸಹರಣ್ಯೋದಕಂ ಧಾರಾಪೂ
22. ರ್ವಕಂ ದತ್ತವಾನ್ಯದಾ || ೪೧ || ಶ್ರೀ ರಾಮ ರಾಜ ಭೂಪಾಲ ಶಾಸನಾದ್ವೀರಣಾತ್
23. ಜಃ ಕುಶರೋ ಮಂಗಳಾಚಾರ್ಯೋ ವೈಲಖತ್ವಾಮ್ರ ಶಾಸನಂ | ೪೨ || ದಾನಪ್ಪಾಲ
24. ನಯೋರ್ಮಧ್ಯೇ ದಾನಾಭೀಯೋನುಪಾಲನಂ | ದಾನಾತ್ಮಗಮವಾಪ್ನೋ
25. ತಿ ಪಾಲನಾದಚ್ಛುತಂ ಪದಂ || ೪೩ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ
26. ನುಪಾಲನಂ | ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ | ನಿಷ್ಕಲಂಭವೇತ್ || ೪೪ || ಸ್ವದತ್ತಾ
27. ಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ | ಜಪ್ತಿವಪ್ತನಹನಾಣ

(ಹಿಂಭಾಗ)——

- 28 ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಶ್ರೀಮಿಃ ॥ ೪೫ ॥ ಏಕೈವ ಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾಮೇವ
29 ಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾ ನೆಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ ॥ ೪೬ ॥
30 ಸಾಮಾನ್ಯೋಮಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇ ಪಾಲನೀಯೋಭವದ್ಧಿ
31 : ಸರ್ವಾನೇತಾಃ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾಃ ಭೂಯೋಭೂಯೋಯಾ
32 ಚತೇ ರಾಮಚಂದ್ರಃ ॥ ೪೭ ॥ ಶ್ರೀ
(ಕನ್ನಡಕರದಲ್ಲ) ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

೦ ॥ ೩ ॥ ೦

1. ಶ್ರೀ ರಾಮನವಮೀದಿನೇ । ೨೪ ॥ ದಕ್ಷಿಣದ್ವಾರಿ ವಿಜಯ ವಿಠಲಸ್ಯ ಸ್ಥಿತೇ ಮಠೇ । ರಾಮಾ
2. ಛೇಕಸಮಯೇ ರಾಮ ವಿಠಲ ಸಂನಿಧೌ ॥ ೨೬ ॥ ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯ ಪರಿವಾಡೀಶತಾ
3. ಜುಷಾಂ । ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಽಧಿ ಪಾರಿಣಾಂ ನಿರಂಕುಶಂ । ೨೭ ॥ ಶ್ರೀಮದ್ರೇಣವ ಸಿದ್ಧಾ
4. ನ್ತ ಸಂಸ್ಥಾಪನಗರೀಯಾಂ । ರಾಮಚಂದ್ರ ಪದಾಂಜ ಪೂಜಕಾಂ ಮುಢಾ ಸ
5. ದಾ । ೨೮ ॥ ಶ್ರೀಜಿತಾಮಿತ್ರತೀರ್ಥಾರ್ಯ ಪಾಣಿಪಂಕ್ತಜನ್ಮನಾಂ । ಸರ್ವತನ್ತ್ರ ಸ್ವತಂತ್ರ
6. ಶ್ರೀರಘುನಂದನಯೋಗಿನಾಂ । ೨೯ ॥ ನಿಜಾಂತಿವಾಸಿನೇ ಮಧ್ವಸಿದ್ಧಾಂತಾರ್ಥೋಪದೇ
7. ಶಿನೇ ವೇದವೇದಾಙ್ಗ ತತ್ವಾರ್ಥವೇದಿನೇ ಜಿತವಾದಿನೇ ॥ ೩೦ ॥ ಅಶೇಷತೀರ್ಥಸಂಚಾರಪವಿತ್ರೀ
8. ಕೃತಚೇತಸೇ । ವಿಢ್ವತ್ಕುಮುದಸಂದೋಹ ಕೌಮುದೀಪ್ರಿಯಬಂಧವೇ । ೩೧ ॥ ರಾಜಾಧಿರಾ
9. ಜ ಕೌಡೀರಕೌಡಿಕೃಡಾರ್ಚಿತಾಂಧ್ರಯೇ । ಶ್ರೀಸುರೇಂದ್ರಯತೀಂದ್ರಾಯ ಭಕ್ತಾ
10. ಭೀಷ್ಮಪ್ರದಾಯಿನೇ । ೩೨ ॥ ಮಠೇ ನಿಯಾಂನದಾನಾರ್ಥ ರಾಮಚಂದ್ರಾರ್ಚನಾಯುತ ।
11. ತುಂಗಮದ್ರೋತ್ತರೇತಿರೇ ಶ್ರೀಲಕ್ಷ್ಮೀಶ್ವರದೇಶಂ । ೩೩ ॥ ಟೊಲಲಿನಾಮಕಂ ಗ್ರಾಮಂ ಸರ್ವ
12. ಸಂಪತ್ಸಮೃದ್ಧಿದಂ । ಬಸವಾಪಠ್ಯಣೀಯೇಪಿ ಮಲ್ಲೂರಂಪ್ಯಧಸ್ಥಿತಂ । ೩೪ ॥ ದೇಶೇಶ್ರೀ ತು
13. ಙ್ಗಮದ್ರಾಯಾಃ ದಕ್ಷಿಣಂ ತೀರಮಾಶ್ರಿತಂ । ಕಮಾರ ಕಡ್ಡೆನಾಮಾಂ ಗ್ರಾಮಮಲಯಂ
14. ಸುಂದರಂ । ೩೫ ॥ ಕುಮುದತಾನದೀತೀರೇ ಶ್ರೀರಡ್ಡೆಹಾಲಿಲ ದೇಶಂ ಗ್ರಾಮಂ ಚ ವಿಕ್ರಮೋ
15. ರಠಿ ನಾಮಕಂ ಶುಭದಾಯಕಂ । ೩೬ ॥ ಏವಂ ಗ್ರಾಮತ್ರಯಂ ಧರ್ಮತತ್ಪರೇ ಸ್ವಾವಿವೇಕ್ಸಹ । ನಿಧಿ
16. ನಿಕ್ಷೇಪ ಪಾಪಾಣ ಸಿದ್ಧಸಾಧ್ಯಜಲಾನ್ವಿತಂ । ೩೭ ॥ ಅಕ್ಷೀಣಾಗಾಮಿ ಸಂಯುಕ್ತಂ ಬ್ರಹ್ಮ
17. ಭೋಗ್ಯಂ ಸುಭೂಹಂ । ವಾಪೀಕೃಪತಡಾಕಾಶೈಃ ಗ್ರಹಾರಾಮೈಶ್ಚ ಸಂಯುತಂ ।
18. ೩೮ ॥ ಶಿಷ್ಯಪ್ರಶಿಷ್ಯ ಸಂಭೋಗಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ । ದಾನಾರ್ಥ ಧರ್ಮವಿಕೀರ್ತಿ
19. ಯೋಗ್ಯಭಾಗ್ಯಸಮನ್ವಿತಂ ॥ ೩೯ ॥ ಪರೀತಃ ಪ್ರಯುತೈಃ ಕ್ಷಿಗೈಃ ಪುರೋಹಿತ ಪು
20. ರೋಗಮೈಃ । ವಿನುತೈಃ ವಿವಿಧೈಃ ಶ್ರೌತ ಪಥಿಕೈಃ ವಿವಿಧೈಶ್ಚಯುತಃ ॥ ೪೦ ॥ ಶ್ರೀರಾಮ
21. ರಾಜಭೂಪಾಲೋ ಮಾನನೀಯೋ ಮನಸ್ವಿನಾಂ । ಸಹಿರಂಪ್ಯಯೋದಕಂಧಾರಾಪು
22. ರ್ವಕಂ ದತ್ತವಾನ್ಮುಢಾ ॥ ೪೧ ॥ ಶ್ರೀರಾಮರಾಜಭೂಪಾಲಶಾಸನಾಕ್ಷೀರಣಾತ್ಮ
23. ಜಃ ಕುಶಲೋ ಮಂಗಲಾಚಾರ್ಯೋ ವ್ಯಾಲಿಖತಾಂಶಾಸನಂ । ೪೨ ॥ ದಾನಪಾಲ
24. ನಯೋರ್ಮಧ್ಯೇ ದಾನಾಙ್ಗೈಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸರ್ವಗಮವಾಪ್ರೋ
25. ತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ ॥ ೪೩ ॥ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ
26. ನು ಪಾಲನಂ । ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂ ಭವೇತ್ ॥ ೪೪ ॥ ಸ್ವದತ್ತಾಂ
27. ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ । ಷಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿ
28. ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ । ೪೫ ॥ ಏಕೈವಭಗಿನೀಲೋಕೇ ಸರ್ವೇಷಾಮೇವ
29. ಭೂಭುಜಾಂ । ನ ಭೋಜ್ಯಾ ನ ಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ ॥ ೪೬ ॥
30. ಸಾಮಾನ್ಯಯೋಗ್ಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಲೇ ಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ಧಿ
31. : ಸರ್ವಾನೇತಾನ್ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋ ಭೂಯೋ ಯಾ
32. ಚತೇ ರಾಮಚಂದ್ರಃ ॥ ೪೭ ॥ ಶ್ರೀ

ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

*Transliteration.***III-A—**

- 1 sri Rāmanavamidinē | 25 || dakṣiṇadvārī Vijaya Vithalasya sthitē mathē Rāmā-
- 2 bhishēka-samayē Rānavithala samnuidhau || 26 || śrīnat parama hamsākhyā parivrāḍīsatā-
3. jushām | padavākya pāmānābdi pārinānām nīamkuśam || 27 || sīmad Vaish-
nava siddhā-
4. mta samsthāpana-gaiyasām | Rāmachandra padāmbhōja pūjakānām mudā sa-
5. dā | 28 || śrī Jitāmītra tīrthārya pāni-pamkaja janūnām | sarvatamtra
svatamtra
- 6 śrī Raghunāmdana yōginām || 29 || nījāmtēvāsine Madhva siddhāmtārtho-
padē-
7. sinē | Vēda-Vēdānga tatvārtha vēdinē jītavādinē || 30 || asēsha tīrtha
samchāra pavitri-
- 8 kṛitā chētāsē | vidvat kumuda samdōha kaumudī priya bāndhavē | 31 ||
rājādhi rā-
9. ja kōtira kōṅkūtārchitāmghrayē | sī Sūrēndra yatīmdīāya bhaktā-
- 10 bhishṭa-piādāyinē | 32 || mathē nityānna dānārtham Rāmachandrarachānyā
cha |
- 11 Tumgabhadrōttarē tīrē sī Lakṣmīśvara dēsagam | 33 || Tholali nāmakam
grāmam sarva
12. sampat samriddhidam | Basavāpattaniyē pi Mallūriopyadha sthitam | 34 ||
dēsē śrī Tu-
- 13 mgabhadrāyāh dakṣiṇam tīrāmāsritam | Kammārakatte nāmānam grāma-
natyamta
- 14 sumdaram | 35 || Kumudvati nadī tīrē sī Rattēhalh dēsagam grāmamcha
Chikka Mo-
- 15 rati nāmakam śubhadāyakam | 36 || ēvam grāma-trikam dharmā tatparais-
sachivais-saha | nidhi
- 16 nīkshēpa pāshāna siddha sādhyā jalānvitam | 37 || akṣiṇāgānu samyuktam
bahu
- 17 bhōgyam sabhūruham | vāpi-kūpa tatākādyai grahārāmanischa samyutam |
- 18 38 || śishya prasishya sambhōgayōgyam vinimayōchutam dānārtha dharmā
vikrīti
- 19 yōgyabhōgya samanvitam || 39 || paritah prayutah snigdhaih purōhi-
ta pu-
- 20 iōgamai | Vinutāir vividhair srauta pathikair vibudhair yutah || 40 || sī
Rāma
- 21 rāja bhūpālō mānanīyō manasvinām | sahiranyōdakam dhāīpū
- 22 ivakam dattavān mudā || 41 || śrī Rāma rāja bhūpāla śāsanāt Viranūi tma-
23. jah kusalō Manganaichāryō vyalikhat tāmra śāsanam | 42 || dānappāla-
- 24 nayōr madhyē dānāchhrēyōnupālānam | dānāt svargam avāpuō-
- 25 ti pālānād achyutam padam || 43 || svadattā dvigunam punyam paradattā-
- 26 nupālānam | paradattāpahāirēna svadattam nishphalam bhavēt || 44 ||
svadattā
- 27 m paradattām vā yōharēta vasumdhārām | shashthivarsha sahasrāni

III-B—

- 28 vishthāyām jāyatē krimih | 45 || ākaiva bhaginī lōkē sarvēśham ēva

29. bhūbhujām ' na bhōjyā na kara grāhyā vipradattā vasumdharaḥ || 46 ||
 30. sāmānyōyam dharmaśētur nīpānām kālēkālē pālaniyō bhavadbhi-
 31. h saivān ētān bhāvīnāh pāthivēmdrān bhūyōbbhūvō yā-
 32. chatē Rāmachamdrah || 47 || śrī

śrī Virūpāksha

Note

The present inscription is incomplete, only the last plate measuring $11\frac{1}{4}'' \times 8\frac{1}{4}''$, being available. This record also, like the previous one, belongs to the reign of the Āravīdu chief Rāma-Rāja, grandfather of the Rāma-Rāja who died in the battle of Tālkōta.

The inscription, as it is, begins with the statement that this grant, consisting of three villages, was also made to the same svāmi Surēndrayatīndra on the Śrīrāma-Navamī day in the presence of the god Rāma-Vithala at the time of the abhishēka or anointment of Rāma when the matha was stationed at the southern entrance of Vijaya-Vithala, for the daily distribution of food in the matt and for the worship of the god Rāmachandra. The villages granted were Tolali on the northern bank of the Tungabhadri in Lakshmēśvara-dēśa, Kammārakatte on the southern bank of the same river below Mallūru in Basavāpatna-dēśa and Chikka-Moali on the bank of Kumudvatī in Rattehalli. The concluding portion is identical with that of the previous inscription. The engraver was the same individual. Regarding the date only the Śrī Rāma-Navamī day is mentioned, the other details are not available.

25

Sixth copper plate record in the same matt [Plate XIII].

Nāgari characters and Sanskrit language 3 plates with ring and seal

Size $10\frac{1}{4}'' \times 7\frac{1}{4}''$

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳವರ ಮರದಲ್ಲರುವ ಅರನೆಯ ತಾಮ್ರಶಾಸನ

ನಾಗರಾಕ್ಷರ ಸಂಸ್ಕೃತಭಾಷೆ

ಪ್ರಮಾಣ ಗಂಧಿ "x" ಧಿ".

(ಮೂರು ಹಲಗೆಗಳು ಉಂಗುರ ವರಾಹ ಮೊಹರು ಸಹ)

(1ನೆಯ ಹಲಗೆಯ ವಿಂಭಾಗ)---

- 1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ
- 2 ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಅವ್ಯಾದ ವ್ಯಾಜ ಕಾರುಣ್ಯ ಸು
3. ಲಭಃ ಕಲಭಾನನಃ | ವಾರೀಂ ಗೌರೀಪತೇ ರಂಕ ಪರ್ಯಂಕೋಯಸ್ತಶಸ್ತತೇ ಪಾಯಾನ್ಮಾಯಾವರಾ
4. ಹೋಯಮವನೀ ನಲಿನೀಂ ಬಲಾತ್ ಸಿಂಧೋರುದ್ಧರತೋ ಯಸ್ಯ ದಂಪ್ತಾ ತತ್ಕಂದತಾಂ ದಧೌ |

ಅಸ್ತಿ ಶ್ರೀ

5. ಹೇತುರಬ್ಜಾನಾಂ ಹರದ್ಧರಕ್ಷಣಮೀಕ್ಷಣಂ | ಮೋಕ್ಷ ಲಕ್ಷ್ಮೀ ವಿರಾಸ್ಯಕ ಮುಕುರೋನಿಧಿ ರಾಜನಾಂ |
- 6 ಯಸ್ಸೈವ ವಂತ ಭುವಾಂ ರಾಜ್ಞಾಂ ಯಶೋವೃದ್ಧಿ ಚಿಕೀರ್ಷಯಾ | ಮುಹುರಭ್ಯಾಸ ಕಾಕ್ಷೀವ ರಾಜ್ಞೋ

ವರ್ಧಯತೇ ಕ

- 7 ಲಾಂ | ನಿಶಾಂತೇಗ್ನಿ ಶಿಖಾ ಗರ್ಭಾಲ್ಲದ್ದೇಯೇನಾತ್ಮತೇಜಸಿ | ಅಬ್ಜ ಬಂಧಾಲಯಾದಾನೀದಲಿ
ಬಂದೀ
- 8 ವಿಮೋಕ್ಷಣಂ | ತತೋಜನಿಮನೀಪಯಾ ಸಕಲಧರ್ಮ ಮರ್ಮ ಸ್ತಶಾ ಮಹೀಪತಿ ಶಿಖಾಮಣಿ
9 ಮನು ರಿತಿ ಪ್ರತಿತಃ ಕ್ಷಿತಾ | ಯದಾನನ ವಿಧೂದಿತಾ ಮಿಹನಿವೀಯ ನೀತಿಂ ಸುಧಾಮ ಭಂಗು
10 ರತರಂ ಭವತ್ಯಖಿಲಮಂಗಮುರ್ವಿಭುಜಾಂ | ತದೀಯ ವಂಶೈಕ ಮಣಿಸ್ತತೋಭೂದಿಕ್ಷ್ಯಾಕುರಿಂಧಾ
11 ನ ಗುಣೋ ನೈತೇಂದ್ರಃ | ಯೋ ಮಂಡಲಾಧೀಶ್ವರ ಹಾರವರಾಂ ಮದ್ವೈಯಯೌ ನಾಯಕ ತಾಂ
ಮಹಿಮಾ |
- 12 ಜಜ್ಞೇಸ್ಯ ವಂಶೇ ಜಗತೀಶ್ವರಾಂಶಃ ಕಕುಸ್ಥನಾಮೌಕಮಿತಾ ಧರಣ್ಯಾ ಯದ್ವಾಹನತ್ವೇನ ಯ
13 ಯೌ ರಣಾಗ್ರೇ ವ್ಯಪಾಭಿಧಾನಂ ವಿಭುಧಾಧಿನಾಥಃ | ರಘುರಿತಿ ರಜನೀ ಕರೋ ಯದಾಬ್ಧೇರ
14 ವನಿಬಲಾದಿರಭೂದಮೂಷ್ಯ ವಂಶಾತ್ | ವಿಘಟಿತ ಪರ ಚಕ್ರ ದೃಷ್ಟ ವೀರ್ಯೈಃ ಕುವಲಯಮುಲ್ಲ
15 ಶಿತಂ ಗುಣೈರ್ಯದೀಯೈಃ | ಅನೀತ್ವತಾಪ ನಿಧಿರಸ್ಯ ಕುಲ ಪ್ರದೀಪಃ ಕೀರ್ತ್ಯಾದ್ವೈತೋ ದತರಥ
16 ಕ್ಷಿತಿಪಾಲವರ್ಯುಃ | ಯಸ್ಯಾಬ್ಜಲಬ್ಜಗತಿಧಾಮ ಯಥಾ ತಥಾನನ್ನೇತ್ರಾಣಿ ದತ್ಯ ಸುದೃಶಾಂ
17 ಚ ನಿರಂಜನಾನಿ | ಜಾತಾ ಸ್ತಸ್ಯ ಮಹಾಶ್ಯಮೇಧ ಸುಕೃತಾ ಶ್ಚಾಸ್ತಾಪ್ತಮರ್ತ್ಯಾ ಯಥಾ ಚಿತ್ವಾ
ರಸ್ತನ
- 18 ಯಾಸ್ತ ಧೇಷುಚ ಗುಣೈರ್ಜ್ಞಾನಾನ್ಸ ಮಾಯಾನಿಧಿಂ | ಚಿತ್ವಾ ರಾವಣಮಾಹವೇ ತ್ರಿಜಗತಾಂ
ರಾಮೋಯಮಾ
- 19 ಮೋದನ ಸ್ತೀತಾ [ರಾ] ಜ್ಯ ರಮೀ ನಮೀತ್ಯ ವಪ್ರಧೇ ಸಾಕೇತ ಭದ್ರಾನನೇ ರಾಘವೇಣ ರವಿ [ವಂ]
ತ ಕೇತು
- 20 ನಾ ಸ್ಥಾಪಿತೇ ನೃಪತಿ ಸಂತತಿ ಕ್ರಮೇ | ಆ ವಿರಾಸುರವತಿರ ಧುರಂಧರಾ ಮಂದರಾಚಲ ಭುಜಾ
21 ಮಹೀಭುಜಃ | ತೇಷಾಂ ವಂಶೇ ತಿಪ್ತಮಾಜಾನಿರಾ ನೀಲಕ್ಷ್ಮೀಶಾಲೀ ಲಬಿ ಭೂಪಾಲವರ್ಯುಃ |
ಸಂಗ್ರೋ
- 22 ಮಾಗ್ರೇ ಯಶ್ಚ್ಛರಾಸಾರಪಾತೇ ಶ್ಯಾಂತಿಂ ನೀನ್ವೈ ಶೌರ್ಯ ಬಹ್ನೀರಿಪೂಣಾಂ ಅನ್ಯಾದಶೇಷ
ಭುವನಾವನ
- 23 ವಾರಿಜಾಕ್ಷಾಶ್ಚ್ಛಂಗಾರ ರಾಜವದಜಾಯತ ಶಿಂಗರಾಜಃ ಧನ್ಯಾ ಗುಣೇನ ಧರಣೀ ವಲಯೈಕ ರ
24 ತ್ನಂ ಚಿಂನಾಂಬಿಕ ರತಿರವಾಜನಿತಸ್ಯ ದೇವೀ | ಸಮಸ್ತ ಮಧ ತತ್ಪ್ರತಸ್ತಕಲ ರಾಜ ಭೂಪಾ
25 ಲಕೋ ಭುಜೇನ ಜಗತೀಭರಂ ಭುಜಗರಾಜ ಭಾನಾವಹಃ ಹಿಮಾಂತುರಿವ
26 ರೋಹಿಣೀಂ ಹೃದಯ ಹಾರಿಣೀ ಸದ್ಗುಣೈರಮೋದತ ಸಧರ್ಮಿಣೀ ಮಯಮವಾ
27 ಪ್ಯ ತಿಪ್ಪಾಂಬಿಕಾಂ | ಯಸ್ಯ ವಿಶ್ವಾಣನಗುಣಂ ಲಬ್ಧು ಕಾಮಾಸ್ತು ರದ್ರುಮಾಃ |
28 ತಪಸ್ಕೃತಿ ಜಟಾವಂತಸ್ತು ಪರ್ವತಟಿನೀ ತಟೀ | ತತಸ್ತ ಚಿತ್ವಾ ಧರಣೀ
29 ಮ ಶೇಷಾಂ ಸಮೇಧಿತ ತ್ಪ್ರೀಸ್ತಲಕ ಕ್ಷಿತಿಂದ್ರಃ | ಧೀರೌ ಕುಮಾರೌ ಪದಂತಿಂಮ
30 ಭೂಪರಂಗಾಧಿಪಾಖ್ಯೌ ಲಭತೇಸ್ತತಸ್ಕಾಂ | ವದಾನ್ಯ ತಿಲಕಂ ಮಹೀವ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

- 31 ಲಯ ಸಾರ್ವಭೌಮಂ ಗುಣೈರ್ವಿನೀತಮಮಿತೌಜಸಂ ವಿಜಿತ ವಿದ್ವಿ
32 ಷಂ ಲೀಲಯಾ | ಸಲಬ್ಧುಮಿಹ ನಂದನಂ ಸಕಲ ವಿದ್ವದಾನಂದನಂ ತಯಾ ಸಹ ವಿ
33 ನಿರ್ಮಮೇ ತದನು ರಂಗನಾಧಾಚ್ಛನ ಹರಿರಥ ತಿಪ್ತಮಾ ಸಲಕ ಭೂವರಯೋರನಯೋಃ
34 ಪರಿ ಚರಣೈರಿತಃ ಪ್ರಕಟ ದಿವ್ಯ ತನುಃ ಸ್ವಪನೇ ತಿರುಮಲಜೀವರಾಯ ಇತಿ ಧೀರ
35 ತರೋ ಯುವಯೋರ್ಜ್ಞಯತು ಸುತೋಮದಂತ ಇತಿ ಜಾತುಜಗಾದ ಮುದಾ |
36 ಅಥ ಮುರರಿಪೋರಂಶೋ ಬಂಶೇರವೇರವತೀರ್ಣವಾನ್ತ ಸಲಕ ನೃಪ
37 ತೇಃ ಪುಣ್ಯ ಸ್ಥಾನವ್ರಾಜ್ಯ ಲಕ್ಷಣ ಲಕ್ಷತಃ | ತಿರುಮಹಾರಾಯಃ ಕೇಯೂರಯ
38 ನ್ನಕಲಾಂ ಮಹೀಂ ವಿಜಯನಗರಾಧೀಶ ಸಿಂಹಾಸನೇ ವಿಲ ಸತ್ಯನಾ |
39 ವಿಖ್ಯಾತ ವಿಕ್ರಾಂತಿ ನಯಸ್ಯ ಯಸಾ ಪಷ್ಪಾಭಿಜೇಕೇ ನಿಯತಂ ಪ್ರಜಾನಾಂ |
40 ಆನಂದಬಾಷ್ಪರಭಿಷಿಚ್ಛಮಾನಾ ದೇವೀ ಪದಂ ದರ್ಶಯತೇ ಧರಿತ್ರಿ | ವಿರಾ
41 ಜತೇ ಯಸ್ಯ ವಿರೋಧಿ ಕಾಮಿನೀ ಸ್ತನಾಂತರೇ ಸಾಂಜನ ಬಾಷ್ಪಧೋರಣೀ | ಪ್ರವೇಶ

42. ಮಾರ್ಗಃ ಕಿಲಪತ್ರವಲ್ಲರೀ ವಿಜೃಂಭಣೋ ವಿಕ್ರಮಜಾತವೇದಸಃ | ಚಿತ್ರಂನಾಂತ
43. ಸ್ತರಲ ಇತಿ ಯದ್ವಿದ್ಯುತತ್ಯು ಭೂಭೃನ್ಯುಕ್ತಾಹಾರೋ ಭವತಿಯದಯಂ ತದ್ವಿಚಿತ್ರಂ
44. ಗುಣೇನ | ಗಾಢಂ ಬಂಧೋನಪರಿರಭತೇ ಯಚ್ಚಕಂಠಂ ಪ್ರಿಯಾ ಯಾನ್ಯಾ ಸಂಧತ್ತೇಯದಃ
45. ನಿತರಾಂ ಯಸ್ಯ ಭೂಪಾಲ ಮೌಲೇಃ | ಅವಾಪ್ತ ಸತ್ಯಃ ಶ್ರೀ ಹೇತು ರಾಧಾರಸ್ತವ ಭೂಭೃತಾಂ
46. ರಾಜತೇ ವಾಹಿನೀ ನಾಥೋ ರತ್ನಾನಾಮ ಕರತ್ವಯಃ | ತುಂಗಾಮೇವ ದಯಾಂ ಪದಾಂಬು
47. ಜಯುಗಂ ಶೋಣಂಚ ಕೃಷ್ಣಾಂ ತನುಂ ರಕ್ತಾನೀಲ ಶಿತಾಂತ್ರಿ ವೇಣಿ ಮನಘಾಂ ವೀಕ್ಷಾಂ ಗಿ
48. ರಂ ನರ್ಮದಾಂ | ತೀರ್ಥಾ ನೀತಿ ಸಮಾವ ಹತ್ಯವ ಯಸ್ಯಃ ಶ್ರೀರಂಗಶಾಯೀ ವಿಘುಃ ಪ್ರಾ
49. ಯೋ ಯಸ್ಯ ವಿಶೇಷ ಭುಕ್ತಿ ಮುದಿತಃ ಪುಷ್ಪಾಭಿಷೇಕ ಶ್ರೀಯೇ | ಶಾಖಾ ಪುಷ್ಪ ಪ
50. ರಾಗ ಐಷನ ಪುನ ತತ್ಸಾಯಧೂಲೀ ಭರಸ್ಸಿಂಹಾನಾಂ ನಿನದೋ ಯಮೇವನಭ
51. ಷ ಕ್ಷೇಡಾರಪೇಃ ಭೈರವಃ | ಶೃಂಗಾಗ್ರಾದುಪರಾ ಸ್ವಯಂ ನಿಪತಿತಾ ನೋ ಯಂತ್ರನಾ
52. ಲೋದರಾ ದಿತ್ಯಾನ್ಯಾನ ಯತೇದರೇಷು ಚಕಿತಂ ಯದ್ವೈರಿ ಕಾಂತಾ ಪತಿಂ | ಐ
53. ಮಹಾಂತಿ ದಾನಾನಿ ಮಹಾಭುಜೇನ ಕೀರ್ತನಿದಾನಾನಿ ಕೃತಾನಿ ಯೇನ | ಐ
54. ಪಾಂ ಯಥಾ ಸಂಖ್ಯತಯಾಂಚ ಪೂರ್ವೇ ಪರಾಜಿತಾ ಪೋದತ ಪಾರ್ಥವೇಂದ್ರಾಃ |
55. ರಾಜಾಧಿರಾಜಪ್ತೇಜಸ್ವೀ ಶ್ರೀರಾಜ ಪರಮೇಶ್ವರಃ | ಮೂರು ರಾಯರ ಗಂ
56. ಡಾಂಕಃ ಪರರಾಜ ಭಯಂಕರಃ | ಭಾಷಾತಿ ಲಂಘ್ಯಮಾಲ ಭುಜಂಗ ಇತಿ
57. ವಿಶ್ವತಃ | ಹಿಂದುರಾಯ ಸುರತ್ಪಾಣೋ ದುಷ್ಪತಾದೂರ ಮರ್ದನಃ | ಇತ್ಯಾ ದಿ
58. ಬಿರುದೃವಂದಿತತ್ಯಾ ನಿತ್ಯಮಭಿಷ್ಠತಃ | ಕಾಂಭೋಜ ಭೋಜ ಕಾಲಂಗ
59. ಕರಹಾಟಾದಿ ಪಾರ್ಥಿವೈಃ | ಸೌವಿದಲ್ಲಪದಂ ಪ್ರಾಪ್ತ ಸ್ವಂದರ್ಶಿತ ನೃಪೋವ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಬಾಗ) —

60. ದಃ | ದತಮುಖ ಮಿವಜಿತ್ಯಾ ದರ್ಶಿತಂ ವೈರಿವರ್ಗಂ ರಘುಪತಿರಿವ ನೀತಾಂರಾ
61. ಜ್ಯಲಕ್ಷ್ಮೀ ಮುಹೇತಃ | ನಯನಿಧಿರಖಿಲಾನಾಂ ರಂಜಕೋಯಂ ಪ್ರಜಾನಾಂ ವರತಿ
62. ರುಮಲರಾಯೀ ವರ್ಧತೇ ಭದ್ರವೀರೇ | ಅಬ್ಧಂಗಾಮಾಯ ಶೀತಾಂತು ಗಣತೇ ಶಕವ
63. ತ್ಸೇರೇ | ತುಭ ಕೃದ್ವತ್ಸೇರೇ ಮಾನಮಾಘೇ ಭ ಗವ ವಾನರೇ | ಕೃಷ್ಣಪಕ್ಷೇ ಚತುರ್ದಶ್ಯಾಂ ಶಿವ
ರಾತ್ಯಾಂ ಮಹಾತಿಥೌ | ತುಂಗಭದ್ರಾ ನದೀತೀರೇ ಶ್ರೀವಿರೂಪಾಕ್ಷನಂ
64. ನಿಧೌ | ಜಾಂಬುನದಾ ದಿವ್ಯಕೋದಂಡ ಜಂಬುನಾಥ ಪ್ರಭಾವತಃ | ಪ್ರಾಪ್ತಕಾಲತ್ರಯೇ
65. ದಂತ ಪರಿಜ್ಞಾನಾಯ ಧೀಮತಾ | ಶ್ರೀಕಂಠಭಕ್ತಿಮಂದಾರ ವಲ್ಲಕಾವಾ ಚೇತ |
66. ಸೇ | ನಿರಹಂಕಾರ ಚಿತ್ತಾಯ ಚಿತ್ಯಂ ಲೋಕ ಹಿ
67. ತೈಷ್ಣೀ | ವಿರಶೈವಾಗ ಮಜ್ಜಾಯ ವಿಜಿತಾಂತರ ವೈರಿಣೀ ಪ್ರ
68. ಥಿತಾಯ ಕ್ಷಿತಾವೆಂಮೆ ಬಸವೇಂದ್ರತಪಸ್ವಿನೇ | ವಲತೇ ಹಸ್ತಿ
69. ನಾವತ್ಯಾವಿಖ್ಯಾತಂ ಮೂಡನಾಡುಗಂ | ಕುರುಗೋಡು ಸುನೀಮಾಂ
70. ತರ್ಥಾವಂಚಾಪಿ ಸಮಾಶ್ರಿತಂ | ಬೋರಹಳ್ಳೀತಿ ವಿಖ್ಯಾತಾದ್ವೈ
71. ಮಾತ್ಮಚೇದಿತಮುಪಾಶ್ರಿತಂ || ಕುರುಬೂರ್ಗೋರರಹಳ್ಳೀಶ್ಚ ನೀ
72. ಮಾಂತಾದ್ವೈಕ್ಷೀಸ್ಥಿತಂ | ಬಸವಾಪುರದರ್ಶಾರು ಕ್ಷೇತ್ರಾದ್ಯುತ್ಯಾ
73. ಚ ಪಶ್ಚಿಮಂ | ಹಾಗಲೂರೋ ಸಿಂದಗರಗಣಕೇ ಹಾಳು ನಾಮಯೋಃ |
74. ಗ್ರಾಮಯೋರುಪನೀವಾಂತಾದ್ಯುಕ್ತಾದುತ್ರರತ್ನಶ್ರೀತಂ | ಪುರವರ್ಗತಯಾ
75. ಬ್ರಾಹ್ಮಣಂ ಗ್ರಾಮಂಕೊಂಕೆರಾರಾಧಿಧಂ | ಸರ್ವಮಾನ್ಯಂ ಚತುರ್ನೀಮಾನಯುತಂ ಚ ಸ
76. ಮಂತತಃ | ನಿಧಿ ನಿಕ್ಷೇಪ ವಾಯುಸ್ತನಿಧ್ವನಾಧ್ಯಕ್ಷೀತಿಚ | ಆಗಾಮೀತ್ಯ
77. ಪ್ತಭೋಗಾರ್ಹಂತಜನ್ಯಮ್ಯಸಮನ್ವಿತಂ | ವಾಂವೀಕೂಪತಟಾಕೈಶ್ಚ ಕಶ್ಯಾ ರಾಮೈಶ್ಚ
78. ಸಯುತಂ | ಶಿಷ್ಯಪ್ರಶಿಷ್ಯಸಂಭೋಗ್ಯಂಕಮಾದಾಚಂದ್ರತಾರಕಂ | ದಾನನ್ಯಾಧಮನ
79. ಸ್ಯಾಪಿವಿಕ್ರಯನ್ಯಾಪಿಚೋಚಿತಂ | ವೇದವೇದಾಂತ್ರತತ್ತ್ವಚ್ಛ್ರವಿಬುಧೈಸ್ತಪೋರೀಹಿತೈಃ
80. ಸಹಿತ ಶ್ರುತ ಪದಿಕೈಸ್ಸರ್ವಶಾಸ್ತ್ರಾಬ್ಧಿಪಾರಗೈಃ | ಮಾನ್ಯಸ್ಮಿರು
81. ಮಲಕ್ಷಾಪ ಮಹಾರಾಯೋ ಮನಸ್ವಿನಾಂ | ಸಹಿರಣ್ಯಪಯೋಧಾರಾ
82. ಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ ||

(3ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)---

- 83 ತದಿದಂ ಸಕಲ ಮಹೀವರ ತಿರುಮಲರಾಯಸ್ಯ ಬಹುಧ ರಾಯಸ್ಯ | ಶಾಸನಮತಿವ
84 ಲ ಶಾಸನ ತರುಕರ ದಾನಸ್ಯ ನಾಪ ದಾನಸ್ಯ | ಮೈದು ಪದಮಿತಿ ತಾಮ್ರಶಾಸನಾ
85 ಧಂ ತಿರುಮಲರಾಯ ಮಹೀಪಶಾಸನೇನ | ಅಧಿದಾನು ಗುಣಂ ಪಚೋ ಮಹಿಮಾ ಸ
86 ರಸ ತರೇಣ ಸಭಾಪತಿ ಸ್ವಯಂಭೂಃ | ತಿರುಮಲರಾಯ ನೈಹೇಂದೋ ಶಾಸನತನ್ಮಾಮ್
87 ಶಾಸನಂ ತದಿದಂ | ವೈಕ್ರಂ ವೀರಣಸೂನುರ್ವಿ ಲಖಿತವಾನೇಷ ವೀರಣಾಚಾರ್ಯುಃ
88 ದಾನ ಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾತ್ ಶೈಲಯೋನು ಪಾಲನಂ ದಾನಾ ತ್ವಗ್ಗಮ ಪಾಪೋತಿ
ಪಾ
89. ಲನಾ ದಚ್ಚುತಂ ಪದಂ | ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ ಪರದತ್ತಾ
90. ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ಪಾ ಯೋ ಹರೇತಿ
91. ವಸುಂಧರಾಂ | ಪ್ಲವರ್ಪ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೇ ಕ್ರಮಿಃ ಏಕೈ
92. ವಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾ ಮೇವ ಭೂಭುಜಾಂ | ನಭೋಜಾನಕರ ಗ್ರಾಹ್ಯಾ
93. ಭಿಕ್ಷು ದತ್ತಾ ವಸುಂಧರಾ | ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ ಸೇತು ನೈಪಾಣಾಂ ಕಾ
94. ಲೇ ಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ಧಿಃ ಸರ್ವಾನೇತಾ ನೃಪಿನ್ ಪಾರ್ಥಿವೇಂ
95. ದ್ರಾನ್ಯಯೋ ಭೂಯೋ [ಯಾ] ಚತೇ ರಾಮಚಂದ್ರಃ |
(ಕನ್ನಡಕ್ಷರದಲ್ಲಿ) ಶ್ರೀ ವಿರುಪಾಕ್ಷ---

I-B--

1. ಶ್ರೀಗಣಾಧಿಪತयेनमः । नमस्तुङ्गशिरश्चुंबिचंद्रचामरचारवे
2. त्रैलोक्यनगरारंभ मूलस्तंभायशंभवे । अव्यादव्याजकारुण्य सु
3. लभःकलभाननः । वारीं गौरीपतेरंक पर्यंकोयस्यशस्यत पायान्मायावरा
4. होयमवनीनलिनी बलात् । सिधोरुद्धरतोयस्य दंष्ट्रातत्कंदादधौ । अस्तिश्री
5. हेतुरज्जानां हर्दक्षिणमीक्षण । मोक्षलक्ष्मीविलासैकमुकुरो निधिराजासां ।
6. यस्त्ववंशशुवां राज्ञां यशोवृद्धिचिकीर्षया । मुहुरभ्यासकांक्षीव राज्ञो वर्धययते क
7. लां । निशातिप्रिशिखागर्भांल्लब्धयेनात्मतेजसि । अञ्जबंघालयादासीदलिबंदी
8. विमोक्षणं । ततोजनि मनीषयासकलधर्ममर्मस्पशमहीपति शिखामणि
9. र्मेनुरितिप्रतीतः क्षितौ । यदाननविधूदितामिहनिपीयनीतिसुधामभंगु
10. रतरं भवत्यखिलमंगमुर्वीभुजां । तदीयवंशैकमणिस्ततोभूद्विष्वाकुरंधा
11. नगुणोनूपेन्द्रः । योमंडलाधीश्वरहारवल्यां मङ्गययौनायकतां महिम्ना ।
12. जज्ञेस्यवंशे जगतीश्वरंशः ककुस्थनामाकमिताधरण्याः । यद्वाहनत्वेनय
13. यौ रणाप्रेवृषाभिधानं विबुधाधिनाथः । रघुरिति रजनीकरोयथाब्देर
14. वनिबलारिरभूद्यमुष्यवंशात् । विघटितपरचक्रदृष्टवीर्यैः कुचलयमुल्ले
15. खितं गुणैर्यदीयैः । आसीत्प्रतापनिधिरस्य कुलप्रदीपः कीर्त्यहुतोदशरथ
16. क्षितिपालवर्यः । यस्याज्वलजगतिधामयथातथासन्नेत्राणिदत्यसुदंशां
17. चनिरंजनानि । जातास्तस्यमहाश्वमेधसुकृताच्छाखात्पुमर्थीयथाचत्वारस्तन
18. यास्तथेषु च गुणैर्ज्यान्समायानिधि । जित्वा रावणमाहवे त्रिजगतां रामोयमा
19. मोदनस्सीता[रा]ज्यरमेसमेत्यववृधेसाकेतभद्रासने । राघवेणरवि[वं]शकेतु
20. ना स्थापितेनृपति संततिक्रमे । आविरासुरवरे धुरंधरा मंदराचलभुजा
21. महीभुजः । तेषां वंशे तिष्पमाजानिरासल्लक्ष्मी शाली लखभूपालवर्यः । संग्रो
22. मात्रियश्चरासारपातेदंशांतिन्यैशैर्यवक्तीरिपूर्णा । अस्मादशेषभुवनवन
23. वारिजाक्षाश्चकुंगारराजवदजायतशिगिराजः धन्यागुणेन धरणीवलकैकर

24. ङे चैनां विक रतिरिवाजनितस्य देवी । समस्त मथ तत्सु तस्स कलराजभूपा
 25. लको भुजेन जगतीभरं भुजगराजभासावहन् हिमांशुरिव
 26. रोहिणी हृदयहारिणी सद्गुणैरमोदतसधर्मिणी मयमवा
 27. प्य तिष्णां विकं । यस्य विश्राणनगुणं लब्धुकामास्सुरद्रुमाः ।
 28. तपस्यति जटावतस्सुपर्वतटिनीतटे । ततस्स जित्वा धरणी
 29. मशेषां समेधितश्रीस्सलकक्षितीन्द्रः । धीरौ कुमारौ पेदति म
 30. भूपरङ्गाधिपाख्यौ लभते स्मतस्यां । वदान्यतिलकं महाव
 31. लयसार्वभौमं गुणैर्विनतिममितीजसं विजित विद्धि

II-A—

32. बं लीलया । सलब्धुमिह नन्दनं सकलविद्वदानन्दनं तया सह वि
 33. निर्ममेतदनु रङ्गनाथार्चन हरिरथतिष्ठमासकलभूवरयोरनयोः
 34. परिचरणैरितः प्रकटदिव्यतनुः स्वपने तिरुमलदेवराय इति धीर
 35. तरो युवयोज्ज्वलतुस्तोमदंश इति जातुजगदमुदा ।
 36. अथ मुररिपोरंशो बंशे रवेरवतीर्णवान्सलकनृप
 37. तेः पुणैस्साम्राज्यलक्षणलक्षितः । तिरुमहारायः केयूरय
 38. न्सकलामहीं विजयनगराधीशसिंहासने विलसत्यसौ
 39. विख्यातविक्रांतिनयस्य सापट्टाभिषेकनियतं प्रजानां ।
 40. आनन्दबाष्पराभिषिच्यमाना देवीपदं दर्शयते धरित्री । विरा
 41. जते यस्य विरोधिका मिनीस्तनोतरे सांजनबाष्पधोरणी । प्रवेश
 42. मार्गं किल पत्रवल्लरीविजृम्भिणो विक्रमजातवेदसः । चित्रं नांत
 43. स्तरल इति यद्विद्रुतश्शत्रु भूभृन्मुकाहारो भवति यदयं तद्विचित्रं
 44. गुणेन । गाढं बंधो न परिरभते यच्च कठं प्रियायास्त्रासंधत्से यदपि
 45. नितरां यस्य भूपालमौलेः । अवाप्तस्त्वः श्रीहेतुराधारस्सर्वभूभृतां
 46. राजते बाहिनीनाथो रत्नानामकरश्चयः । तुंगा मेव दयां पदांबु
 47. जयुगंशो न च कृष्णां तनुं रक्तानीलशितां त्रिवेणिमनघां वीक्षां
 48. रं नर्मदां तीर्थानीतिसमावहत्यवयवैः श्रीरंगशायीविभुः प्रा
 49. यो यस्य विशेषभुक्तिमुदितः पट्टाभिषेकश्रिये । शाखापुष्प प
 50. रागेषु न पुनतस्सौर्यधूलीभरस्सिंहानां निनदोयमेव न भ
 51. ट क्षुडारवोभैरवः । शृङ्गाग्रादुपलास्वयं निपति ता नो यंत्रना
 52. लोदरा दि त्यास्वासयते दरीषु च कितं यद्वैरिकांता पति ।
 53. महातिदानानि महाभुजेन कीर्त्तैर्निदानानि कृतानियेन । ऐ
 54. पां यथासङ्गयतया च पूर्वपराजिता षोडशपार्थिवैः ।
 55. राजाधिराजस्तेजस्वी श्रीराजपरमेश्वरः । मुराराय रंग
 56. डांकः परराजभयङ्करः । भाषातिलिघिभूपालभुजङ्ग इति
 57. विश्रुतः । हिंदुरायसुरत्राणो दुष्टशार्दूलमर्दनः । इत्यादि
 58. बिरुदैर्वंदितत्या नित्य मभिष्टुतः । कांभोज भोज कालिग
 59. करहाटादि पार्थिवैः । सौविदलपदं ग्रामैस्संदर्शितनृपोप

II B—

60. दः । दशमुखमिव जित्वा दर्पितं वैरिर्वर्गेषु पतिरिव सीतां रा
 61. ज्यलक्ष्मीमुपेतः । नयनिधिरखिलानां रंजकोयं प्रजानां वरति
 62. रुमलरायो वर्धते भद्रपीठे । अब्ध्यंगान्नायकीतांशुगणिते शकव

63. त्सरे । शुभकृद्वत्सरे मासिमाघे भार्गववासरे । कृष्णपक्षे चतुर्दस्यां शिवरात्र्यां महीतिथौ ।
 तुंगभद्रानदीतीरे श्रीविरूपाक्ष सं
 64. निधौ । जांबुनदादिव्यकोदंडं जंबुनाथप्रभावतः । प्राप्तकालत्रयो
 65. दंत परिजानाथधमिता । श्रीकण्ठभक्तिमदारवल्लिकावाचेत
 66. से । निरहंकारचित्ताय चित्त्यं लोकं हि
 67. तैषिणे । वीरशैवागमज्ञाय विजितांतरवैरिणे प्र
 68. थितायक्षितावैमेवसवेन्द्रतपस्विने । वलितेहस्ति
 69. नावत्या विख्यातं मूडनाडुगं । कूर्दगोडुसुसीमां
 70. तर्भावंचापिसमाश्रितं । बोरहळ्ळीति विख्याताद्रा
 71. मात्प्राचीदिशमुपाश्रितं । कूर्दबूर्भोर्दहळयोश्चसी
 72. मांताहक्षिणेस्थितं । वसवापुरदर्वूरु क्षेत्राद्युत्का
 73. च पश्चिमं । हागलूरुसिधगरैगणकहाळनामयोः ।
 74. ग्रामयोरपि सीमांताद्युक्तादुत्तरतस्थितं । पुरवर्गतया
 75. ख्यातं ग्रामं कौरकेरीभिधं । सर्वमान्यं चतुस्सीमासंयुतं च स
 76. मंततः । निधिनिक्षेपवाय्यस्मसिद्धसाङ्गक्षिणीतिच । आगामीत्य
 77. घृभोगार्हं तजस्स्वाम्यसमन्वितं । वांपीकूपतटाकैश्च कच्छारौमश्च
 78. संयुतं । शिष्यप्रशिष्यसंभोग्यं क्रमादाचंद्रतारकं । दानस्याधमन
 79. स्यापि विक्रयस्यापिचोचितं । वेदवेदांततत्त्वज्ञैर्विबुधैस्सपुरोहितैः
 80. सहितश्रोतपथिकैस्सर्वशास्त्राब्धिपारगैः । मान्यस्तिह
 81. मलक्ष्मापमहारयोमनीस्वना । सहिरण्यपयोधारा
 82. पूर्वकंदत्तवान्मुदा ॥

III-A—

83. तदिदं सकलमहीवरतिरुमलरायस्य बहुधरायस्य । शासनमति
 84. वलशासनतरुकरदानस्य सापदानस्य । मृदुपदमितितांशशासना
 85. र्थं तिरुमलरायमहीपशासनेन । अभणदनुगुणं वचोमहिम्नास
 86. रसतरेण सभापतिस्वयंभूः । तिरुमलरायनृपेदोश्यासनतस्तांभ्र
 87. शासनंतदिदं । व्यक्तवीरणसूनुर्विलिखितवानिषवीरणाचार्यः
 88. दानपालनयोर्मध्येदानात्श्लेष्टोनुपालनं दानात्स्वर्गमवाप्नोति पा
 89. लनादच्युतंपदं । स्वदत्ताद्विगुणं पुण्यंपरदत्तानुपालनंपरदत्ता
 90. पहारेणस्वदत्तनिष्फलंभवेत् । स्वदत्तां परदत्तां वायोहरेति
 91. वसुंधरां । षष्टिवर्षासहस्राणि विष्टायां जायते क्रिमिः एकै
 92. वमगिनीलोके सर्वेषामेव भूभुजां । न भोज्या नकरप्राह्या
 93. भिक्षुदत्ता वसुंधरा । सामान्योयं धर्मसेतुर्नृपाणां का
 94. लेकालिपालनीयोभवद्भिः । सर्वानेतान्भाविनःपार्थिवै
 95. द्रान्भूयोभूयो[या]चतेरामचंद्रः ।

Transliteration

I-B—

1. śrī Gaṇādhīpatayē namaḥ । namas-tumga śiras-chumbi-chamdra-chāmara-
chāravē
2. trailōkyā nagarārambha mūla stambhāya Śambhavē । avyād-avyāja-kārunya
su-

- 3 labhah Kalabhānanah ! vārīp Gauripatēr amka paryamkō yasya śasyatē
pāyān Māyavarā
- 4 hōyam avanī-nalinīm balāt ! simdhōi-uddharatō yasya damshtīā tat kamda-
tām dadhau ! asti śrī
5. hētur abjānām Harar-ddakshinam īkshnam Mōksha-Lakshmt vilāsaika-muku-
rō nidhi rājasam !
6. yas svavamsa bhuvām rājñām yasō-vriddhi chikīrshayā ! muhur-abhyāsa
kākshīva rājñō vardhayatē ka-
7. lām ! nisāmtégni-śikhā-garbhāl-labdhē yénātma-tējasi ! abja bamdhālayād āsīd
alibamdi
8. vimōkshanam ! tatōjam manishayā sakala dharma marma spaśā mahīpati
śikhāmani-
9. r Manur-iti pratītah kshītau ! yadānana vidhūditām iha nīpiya nītim sudhām-
abhamgu-
10. rataram bhavatyakhilam amgam urvībhujām tadiya vamsaika-manis-tatō-
bhūt Ikshvākurmīdhā-
11. na gunō nripēndrah ! yō mamdalādhisvara hāra valyam maddhya yayau
nāyakatām mahimnā !
12. jajñēsyā vamsē jagatīśvarāmsah Kakustha nāmā kamitā dharanyāh yadvā-
hanātvē na ya-
13. yau ranāgrē Vṛishābhidhānam vibudhādhināthah Raghur-iti rajanīkārō
yathābdēr a-
14. vanībalārīr-abbhūd amushyavamsāt ! vighatita parachakra drishtavīryaih
kuvalayam ulla-
15. śītam gunairyadiyaih ! āsīt pratāpa-midhir-asya kulapradīpah kīrttyadbbhūtō
Dasaratha
16. kshītipālavyayah ! yasyāivalaj-jagati dhāma yathā tathāsan nētiānidatya
sudriśām
17. cha nuamjanāni ! jātās-tasya mahāśvamēdha su kritās-chchhāstīāt
pumartīthā yathā chatvāras-tana-
18. yās tathaishu cha gunair jyāyān samāyāmidhim ! jtvā Rāvanam āhavē tī-
jagatām Rāmōyam ā-
19. mōdanas Śītā [rā] jyaramē samētya vavridhē Śākēta bhadrāsanē ! Rāgha-
vēna Ravi [vam] sa kētu-
20. nā sthāpitē nripatī samptatikramē ! āvirāsura varē dhuramdhara Mamdārā-
chala bhujā
21. mahībhujah ! tēshām vamsē Tippamājānūr āsīl-Lakshnīcālī Lakhabhūpāla-
varyah ! samgrō-
22. māgrē yas-chchhaiāśārapātēs-sāmtim nīnye śaurya bahni nīpūnām asmād
asēsha bhuvanāvana
23. vārjākshās-chchhrimgarārāja vadajāyata Simgarājah dhanyā gunēna
dharanī valayaikā ra-
24. tnam Chemnāmbika Ratirivājam tasya dēvī ! samastam atha tatsutas
sakala rāja bhūpā-
25. lakō bhujēna jagatībharam Bhujagaiāja bhāsāvahan Himāmsuiva
26. Rōhinīm hridayaharīni sadgunair amōdata sadharminīm ayam avā-
27. pya Tippambikām ! yasya visrānanagunam labdhukāmās-suradīumāh !
28. tapasyatī jatāvamtas Suparva tatinitate ! tatas sajtvā dharanī-
29. m asēsham samēdhitas-śīs-Salakakshītmīndrah ! dhīrau kumārau Peda-
Tīpma-
30. bhūpa Ramgādhīpākhyau labhatēsma tasyām ! vadānya tilakam mahīva-

II-A—

- 31 laya sâivabhaunam guṇair vinitam amitau jasan vijita vidvi-
 32 sham lîlayâ | sa labdhumîha nauidanam sakala vidvadânamdanam tayâ saha
 vi-
 33 numamê tadanu Ramgapâthârchchana Hari ratha Tippamâ Salaka bhûva-
 rayôî anayôh
 34. paricharanani itah prakata divyatanuh svapanê Tirumala Dêvarâya iti
 dhîa-
 35 tarô yuvayôî-jayatu sutô madamsa iti jâtu jagâda mudâ |
 36 atha Murarîpôramsôbamshê Ravê iavatûnavân sa Salakanîpa-
 37. têh punyais-sâmmrâjya lakshana lakshitah | Tirumahârâyah kâyûnaya-
 38 n sakalâm mahim Vijayanagarâdhîsa simhâsanê vilasatyasau |
 39 vikhyâta vikrânti nayasya yasâ pattâbhishêkê niyatam prajânâm |
 40 ânamdatâshpar-abhishichyamânâ dēvipadam daisayatê dharitî | viû-
 41 jatê yasya virôdhî-kâminî stanâmtarê sâmjana bâshpadhōranî | pravêsa
 42 mârghah kila patravallarî vijrîmbhinô vikrama jâtavêdasah | chitiam nâmta-
 43 starala iti yad vidutasâtrubhûbhrin muktâhârô bhavati vadayam
 tadvichitram
 44 gunêna | gâdham bamdhô napanrabhatê yachcha kamtham priyâyâs
 trâsam dattê yadapi
 45 nitarâm yasya bhûpâla maulê | avâpta satvah śrî hêturâdhâras sarvabhû-
 bhrîtâm
 46 râjatê vâhinî nâthô ratnânâmakarascha yah | tumgâm êva dayâm padâmbu-
 47 ja-yugam sônâmcha krishnâm tanum raktânilasitâm Tirvênninanaghâm
 vikshâm gi
 48 iam Narmadâm | tîthânîti samâvabatyavayavaih Śrî Ramgaśâyî vibhuh
 prâ-
 49 yô yasya visêsha-bhukti-muditah pattâbhishêka śrîyê | sâkhâpushpa pa-
 50 râga aisha napuna tatsauya dhûlibharas-simhânâm nuadôyam êva nabha-
 51 takshvêdânâvô bhauravah | śringâgrâdupalâ svayam nîpatitâ nô yamtra nâ
 52 lôdarâd ityâsvâsayatê darîshu chakitam yad vairikâmtâpatim |
 53 mahâmti dânanî mahâbhujêna kûttêr nidânâni kritâni yêna ai-
 54 shâm yathâ samkhyatayâ cha pûrvê parâjûtâsh-shôdâsa pârthivêndîâh |
 55 râjâdhîrâjas tējasvî śrî rāja paramêśvarah | mûruâyara gam-
 56 dâmkah parâjâja bhayamkarah | bhâshâtîlamghî bhûpâla bhujamga iti
 57 visûtah | Himdurâya suratrânô dusha sâidîla mardanah | ityâdî
 58 bundan-vamditatyanîtyam abhishtutah | Kâmbhōja-Bhōja-Kâlimga
 59 Kaiahâtâdî pârthivaih | Sauvidallapadam piâptais-samdarîta nripôpa-

II-B—

- 60 dah | Dasamukham iva jivâ darppitam vairivargam Raghupatir iva
 Sitâm Râ-
 61 jya-Lakshmîmupêtah | nayanidhnuakhilânâm ramjakôyam prajânâm vara-Tî
 62 rumala râyô vaidhati bhadrapithê | abdhyang-âmnâyasitâmsu ganitê
 Śakava-
 63 tsarê | Subhakrid vatsarê mâsî Mâghê Bhârgava-vâsarê | krishna pakshê
 chatuddasyâm Sivarâtryâm mahâtithau | Tumga-Bhadra nadîtîrô śrî
 Viûpâksha sam-
 64 nidhau | jâmbunadâ divyakôdamda Jambunâtha prabhavatah | prâptakâ-
 latrayô-

65. damta pariññāya dhimatā | Śrīkamtha-bhakti mamdāra mallikā vā chēta
 66. sē | nīrahāmkāra chittāya chityam lōka hī-
 67. taishinē | Virasaivāgamajñāya vijitāmtara vairinē pa-
 68. thitāyakshītāv Emmebasavēndra-tapasvinē valitē Hasti-
 69. nāvatyā-vikhyātā Mūdanādugam | Kurrugōdu susinām-
 70. tarbhāvam chāpi samāśritam | Bōrahallitā vikhyātād grā-
 71. māt prāchidīsamupāsītā Kūrubūr-Bhōrahalyōscha si-
 72. māmātād dākshinē-sthitam | Basavāpura-Darvūukshētā yuktā
 73. cha paschumam | Hāgalūrō Sindagarrē Ganakēhālu nāmāyōh |
 74. grāmāyōrupasimāmtād yuktāduttatāta sthitam | Puavargatayā
 75. khyātā grāmam Komra Kerrābhūdhān | sarva mānyam chatus-simā-saṇ-
 yutam cha sa-
 76. mamtatah | nidhi-nikshēpa-vāyasma siddha sādhyakshmiti cha | āgāmitya-
 77. shtabhōgārham tajas svāmāya samanvitam | vāmpī-kūpa-tātākaischa kach-
 chhā-rāmāischa
 78. samyutam | śishya-prasishya sambhōgyam kramād āchāndratāarakam |
 dānasyā dhamana-
 79. syāpi vikrayasyāpi chōchitam | Vēda-vēdānta tatvaññair vibudhais sapurō-
 hitaih
 80. sahitaśrautapathikais-sarva śāstrābhdhī pāragaih | mānyas Tiru-
 81. mala-kshmāpa mahāiāyō manasvinām | sahiranya payōdhārā
 82. pūrvakam dattavān mudā ||

III-A—

83. tad idam sakala-mahī vara Tirumalarāyasya bahudharāyasya | śāsanamativā-
 84. la śāsanatarukara-dānasya sāpadānasya | mridupadam iti tāmrasāsanā-
 85. rtham Tirumalarāyamahīpa śāsanēna | abhānād anugunam vachō mahi-
 mnā sa
 86. rasatarēna Sabhāpati svayambhūh | Tirumalarāya nripēṇḍōś śāsanatas-
 tāmra
 87. śāsanam tadidam | vyaktam Virana sūnur vilikhitavān ēsha Viranā-
 chāryah
 88. dānapālanayōr madhyē dānāts chhrayōnu pālanam dānāt svargam avāp-
 nōti pā-
 89. lanād achyuta-padam | sva-dattā dvigunam punyam para-dattānu pālanam
 para-dattā-
 90. pahārēna sva-dattam nishphalam bhavēt | sva-dattām para-dattām vā
 yōharēti
 91. vasumdhārām | shashtir varshā sahasrāni vāshṭāyām jāyatē krimih ēkai-
 va bhaginī lōkē sarvēshām eva bhūbhujām | na bhōjyā na karagrāhyā
 92. bhikshu dattā vasumdhārā | sāmānyōyam dharmasētu nripānām- kā
 93. lēkālē pālaniyō bhavadbhīh | sarvān ētān bhāvīnah pārthivēm-
 94. drān bhūyōbhūyō [yā] chatē Rāmachāmdiah | śīi Virupāksha
 95

Note.

The plates on which the present record is engraved are three in number, each measuring 10½" by 7½", the first and third being inscribed on the inner side only. They are strung on a circular ring which has its ends secured in the base of a

circular seal 1½" in diameter. The seal bears in relief a boar turned to the right. The writing is in Nāgarī characters, and the language is Sanskrit throughout. The inscription is a fine specimen of Sanskrit composition.

After obeisance to Ganādhīpati and invocation of Śaṃbhu, Ganapati and the Boar incarnation of Viṣṇu in separate verses, the record gives the genealogy of Tirumalaiāya thus —The sun, his son was king Manu, by learning whose *nīti* kings became invincible, in his race arose Ikshvāku in whose line was born Kakustha, by becoming whose vehicle Indra acquired the name Vṛiṣa, in his race arose Raghu in whose line was born Daśaratha, to him were born four sons, the eldest of whom, Rāma, having conquered Rāvana, was happily seated on the throne at Śākēta along with Sita and the goddess of sovereignty, in the line established by Rāma arose many kings, one of whose descendants was Lakṣmībhūpa, husband of Tīppamā, his son was Singa-Rāja, husband of Chennāmbikā, his son was Salaka-Rāja, husband of Tīppāmbikā, he had two sons Peda-Timma and Ranga, but desirous of obtaining another son endowed with all the good qualities, he worshipped the god Ranganātha along with his wife and obtained a son by name Tirumala-Rāya by the grace of the god. Then follow several fine verses in praise of Tirumala-Rāya. The inscription then records that the rājādhīrāja rājaparamēśvara, champion over the three kings, terrible to hostile kings, champion over kings who break their word, *Suratrāna* of the Hindu kings, Tirumala-Rāya, who, having conquered his arrogant enemies, acquired the goddess of sovereignty just as Rāma having conquered Rāvana, acquired Sita, and who had the Kāmbhōja, Kālinga and other kings as his attendants, on Friday the 14th lunar day of the dark fortnight of the month Māgha in the year Śubhakṛit corresponding to the Śaka year reckoned by the oceans, the *angas*, the Vēdas and the moon (1464), which was the Sivarātri day, in the presence of the god Virūpākṣa on the bank of the Tungabhadra, granted, with all the usual rights, the village Komrakere, situated in Kurugodu-sīma of Mūda-nādu belonging to Hastināvati, to the knower of events of the past, present and future by the grace of the god Jambunātha, great devotee of Śiva, proficient in the Vīraśaivāgama, conqueror of the inner enemies, Emmebasavēndra. The boundaries of the village granted are thus given. to the west Bōrahalli, to the north Kurubūr and Bōrahalli, to the east Basavāpura and Darvūru and to the south Hāgalūru, Sindagere and Ganakehālu. The composer was Sabhāpati-svayambhū and the engraver Virāna's son Viranāchārya. The record closes with five usual final verses and the signature *srī Virūpākṣa* in Kannaḍa characters.

There is a mahāmandalēśvara Salaka-Rāja-Chikka-Tirumalayyadēva-mahārājā mentioned in a record of 1533 during Achyuta-Rāya's reign (Sewell's *Antiquities* II, 118) and a mahāmandalēśvara Salaka-Rāja-Chikka-Tirumala-Rājayya along with his son Śriranga-Rājayya in EC X, Mālūr 41 of 1578. The donor in the present record is evidently identical with these. Emmebasava is a well-known Vīraśaiva teacher who has written a *Kālaṇṇāna* or work containing prophetic sayings. One of his epithets in the inscription alludes to this fact. Jambunātha mentioned in connection with Emmebasava is the god of that name on the Jambunāthakonda to the south-east of Hospet. The guru probably had his matha on this hill. It is not known how these plates, which record a grant to a Vīraśaiva teacher, came into the possession of the Rāghavēndrasvāmī matha at Naṅjanṅūd.

The details of the date, *viz*, 1464 Śubhakṛit sam Māgha kṛiṣṇa 14 Bhārgava vāsara, correspond to Thursday, 1st February 1543 A.D.

Seventh copper plate record in the same matt.

Telugu characters and Sanskrit language

Two plates Size 10½"×8½"

ಅದೇ ಮರದಲ್ಲರುವ ಏಳನೆಯ ತಾಮ್ರಶಾಸನ.

ತೆಲುಗಕ್ಷರ ೨ ಹಲಗೆಗಳು

ಪ್ರಮಾಣ ೧೦೨"×೮೫"

(1ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)---

ವೋ

ಶ್ರೀ

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಭ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತೈಲೋ
- 2 ಕೃನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ೧ || ಹರೇರ್ಲಲಾ
- 3 ವರಾಹಸ್ಯ ದಂಷ್ಠ್ರದಂಡಸ್ತಪಾತುವಃ || ಹೇಮಾದ್ರಿಕಲಶಾಯ
- 4 ತ್ರ ಧಾತ್ರೀ ಭತ್ತ್ರಿಯಂ ದದೌ ||೨|| ಯನ್ಮಾಚ್ಚರಾಚರಂ ಸರ್ವಂ ನ ಭೂ
- 5 ತಂ ಜಗದಂಜಸಾ || ಯತೋ ಗಂಗಾ ಜಗನ್ಮಾತಾ ಸಂಭೂತಾ ಲೋ
- 6 ಕ ಪಾವಿನೀ ||೩|| ಯದ್ರಜಃ ಸಂಗತಃ ಕಾಂತಾ ಶಿಲಾ ಸಮಭವ
- 7 ನ್ಮನೇಃ ಯದಂಘ್ರಗಣನೇನ್ಯವ ಮರುತ್ಸಾ ರಾಜ್ಯಮಾಪ ಚ ||೪||
- 8 ಬಲಃ ಪಾತಾಳ ಸಾಂಬ್ರಾಜ್ಯಂ ಶಕಟೋ ಯೇನ ಸೂದಿತಃ | ಯ
- 9 ದಂಘ್ಯಂಕೋಭೋಗಿಭೋಗೇದ್ಯತೈ ದ್ಯಾಪಿ ಸುಂದರಃ ||೫|| ತನ್ಮಾಸ್ತೃ
- 10 ಮಭವದ್ಧರ್ಣಸ್ತು ರೀಯ್ಯಃ ಧರ್ಮಸಂಕುಲಃ || ಸದಾಚಾರರತಾ
- 11 ಸ್ತತ್ರ ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ ||೬|| ಭೂಪಾಲಾಃ ಬಲು ಸಂಜಾ
- 12 ತಾಃ ಶೌರ್ಯೋದಾರ್ಯಗುಣಾನ್ವಿತಾಃ || ವಿನೀತಾಃ ಶಿಕ್ಷಿತಾಃ ಶಾಂ
- 13 ತಾಃ ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ ||೭|| ತದ್ವರ್ಗೇ ದೇವರಾಜಾಭ್ಯಃ ಬ
- 14 ಷುಮಾಪರಾಕ್ರಮಃ || ಅಮಾತ್ಯಃ ಕೃಷ್ಣ ರಾಜಸ್ಯ ಬಭೂವ ರಿ
- 15 ಪುಮರ್ಧನಃ ||೮|| ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭಪತಿಂ ಜಿತ್ವಾಯ ಆಹ
- 16 ಸೇ || ಆಕ್ರಮ್ಯಾದಯಶೀಲಾಭ್ಯಂ ದುರ್ಗಂ ಗಜಪತೇಃ ಪ್ರಿಯಂ ||೯||
- 17 ತತ್ತಾದ್ಯಗ್ವಿಜಯಂ ಪ್ರಾಪ್ಯ ಕೃಷ್ಣ ರಾಜಮತೋಷಯತ್ || ಶೈಲಠ
- 18 ತ್ರಾದಿಮಂ ರಾಜಚಿನ್ಮಂ ಯಸ್ತೈಪ್ರದತ್ತವಾ ||೧೦|| ಸ್ವಃ ಕಾಮಿನೀಂ
- 19 ಸ್ತತನು ಕಾಂತಿಭಿರಾಕ್ಷಿಪಂತೀಂ ಶ್ರೀದೇವರಾಜಹಿಲಕೋ ನವನೀರಜಾಕ್ಷೀಂ ||
- 20 ಕರಾಣಿನೀಂ ಕಮಲನಾಭ ಇವಾಬ್ಧಿ ಕನ್ಯಾಂ ಮಂಗಾಂಬಿಕಾ ಮುದವಹ
- 21 ದ್ವಹುಮಾನಶೀಲಾಂ ||೧೧|| ತಸ್ಯಾಂ ತಪೋಭಿರಧಿಕೈರುದಭೂದ್ಯತ
- 22 ಸ್ತೀ ಶ್ರೀ ಚಿನ್ನರಾಜನೃಪತಿಃ ಬಲು ದೇವರಾಜಾತು || ಶ್ರೀರಾಮರಾಜ್ಯ
- 23 ಪತೇಃ ಕಿಲ ಕೃಷ್ಣ ರಾಜಜಾಮಾತುರಗ್ಯಮಹಿಮಾನಬಭೂವ ಮಂ
- 24 ಶ್ರೀ ||೧೨|| ಜಗದ್ವಿಖ್ಯಾತ ಶಾರ್ಙ್ಗಸ್ಯ ಚಿನ್ನರಾಜ ಮಹೀಪತೇಃ | ಬ್ರಂಹ್ಮ
- 25 ಣ್ಯಃ ಕೀರ್ತಿಮಾರ್ಜ ಜೇಷ್ಠಃ ಜಜ್ಞ ಚಪ್ಪಪ್ಪನಾಯಕಃ ||೧೩|| ಅದ್ವಿತೀ
- 26 ಯೋ ದ್ವಿತೀಯಶ್ಚ ಶ್ರೀವರ್ಣ ಚಿನ್ನ ಚಪಪ್ರಭುಃ | ಮೌಳಿರತ್ನಂ ಮಹೀ

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)---

- 27 ಪಾನಾಂ ಸಂಜಾತಃ ಕುಲನಾಯಕಃ ||೧೪|| ಸಚಿಂನ್ನರಾಜಭೂಪಾಲೋ
- 28 ರಾಮರಾಜಾಚ್ಚ ಯಾಬ್ಧಿಶಂ | ಪ್ರಚಂಡತರದೋರ್ದಂಡ ಬಂಡಿತಾ
- 29 ರಾತಿಮಂಡಲಃ ||೧೫|| ಆಸೇತೋದ್ರಾಫವಿಡಾರ್ ಭೂಮಿಪಾಲಾರ್ ಚಕ್ರೇ

- 30 ವಶೇನ್ವಯಂ || ರಾಮರಾಜಾಜ್ಞಯೈವಾಯಂ ತಂಜಾಪುರಾಂ ಮಹಾಮ
31. ನಾಃ ||೧೬|| ನಿವಾಸಮಕರೋದ್ರಾಜಾ ರಾಜ್ಯಂ ಧರ್ಮೇಣ ಪಾಲಯತ್ | ತ
32 ತತ್ಸವಪ್ತಭೂಪಾಲಃ ರಾಜ್ಯಂ ಚಕ್ರೇ ಸುಧಾರ್ಮಿಕಃ ||೧೭|| ಪಿತುರ್ಮ
33 ತಿಂ ಯತ್ರ ಚಕ್ರೇ ಶ್ರೀಮಾನ್ ಚಿನ್ನಚವ್ಯಪುರಾಟ್ | ವೇದವಿದ್ಭ್ಯಃ ಶ್ಲೋ
34 ತ್ರಿಯೇಭ್ಯಃ ವಿದ್ವತ್ಪುತ್ರೈಶ್ಚಮುದಾಸದಾ ||೧೮|| ಕೃತ್ವಾಗ್ರಹಾ
35. ರಾನ್ ಬಹುತಃ ಪ್ರಾದಾತ್ ಸನ್ನ್ಯಾಸಸತ್ತಮಃ | ಶ್ರೀತಾಗ್ನಯ ಇವ
36 ಸ್ತಪ್ತಂ ವಿಜಯೀಂದ್ರ ಯತೀಶ್ವರಃ ||೧೯|| ತಾತಾಚಾರ್ಯೋ ವೈಷ್ಣವಾ
37 ಗ್ಯಃ ಸರ್ವಶಾಸ್ತ್ರವಿತಾರದಃ || ಶೈವಾದ್ಯೈಶ್ಚೈಕಸಾಂಬ್ರಾಹ್ಮಿಃ
38. ಶ್ರೀಮಾನಪ್ರಯದೀಕ್ಷಿತಃ ||೨೦|| ಯನ್ಮುಖಾಯಾಂ ಮತಂ ಸ್ವಂ
39 ಸ್ಥಾಪಯಂತಃ ಸ್ಥಿತಾಸ್ತಯಃ | ಸಶ್ರೀಚವಪ್ತಭೂಪಾಲಃ ದಾ
40 ನಾಚ್ಚಿತಸುರದ್ರುಮಃ ||೨೧|| ಗಣಿತೇಶಕನಂಪುತ್ರೇಃ ಸೇತ್ರಬಾಣ
41. ಶತೇಂದುನಾ | ಏಕಮಾಬ್ಧೇಹಿ ಕಾರ್ತಿಕಾಂ ಕುಂಭಘೋಣ ಮ
42 ಹಾಸ್ಥಳೇ ||೨೨|| ಚಂದ್ರೋಪರಾಗಸಮಯೇ ವಿದ್ವಜ್ಜನವಿರಾಜಿತೇ ||
43 ಕವೇರಕಂಠ್ಯಾವಿಮಲತಚ್ಚೇದಾನಸಮುಸ್ತುಕಃ ||೨೩|| ಶ್ರೀಮತ್ಪ
44 ರಮಹಂಸಾಖ್ಯಪರಿವ್ರಾಡೀಶತಾಜುಷಾಂ || ಪದವಾಕೃತ್ಯ
45 ಮಾಣಾಬಿಧ್ವಾರೇಣಾನಾಂ ನಿರಂಕುಶಂ ||೨೪|| ಶ್ರೀಮದ್ಯೈಶ್ವರೈವ
46. ಸಿದ್ಧಾಂತಸ್ಥಾಪನಾಚಾರ್ಯತಾಜುಷಾಂ | ರಾಮಚಂದ್ರಪದಾಂ
47 ಭೋಜಪೂಜಕಾನಾಂ ಮುದಾಸದಾ ||೨೫|| ರಘುನಂದನಶಿಷ್ಯ
48 ಶ್ರೀಸುರೇಂದ್ರಾಖ್ಯ ತಪಸ್ವಿನಾಂ | ನಿಜಾಂ ತೇ ವಾಸಿನೇ ಮಧ್ವಸಿ
49 ದ್ಧಾಂತಾರ್ಥೋಪಹೇಶಿನೇ ||೨೬|| ವಿಜಯೀಂದ್ರಯತೀಂದ್ರಾಯಭಾ
(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ).—
50 ಯಾಬಂಧು ಸಮಂಸ್ತುತಃ || ಮಂತ್ರಿಭಿರ್ದೇಶತತ್ಸಂಜ್ಞೈಃ
51 ಪುರೋಹಿತಪುರೋಗಮೈಃ ||೨೭|| ಮತೇನಿತ್ಯಾಂಸ್ಸದಾನಾ
52. ಧರ್ಮ ದೀಪಾರ್ಥಂ ರಾಮಸಂನ್ವಿಧಾ | ಪ್ರಾಚೀನಸ್ಮೀಯಭೂಪಾನಾಂ
53. ಅನೇಕ ಸುಕೃತಾಪ್ತಯೇ ||೨೮|| ಪುತ್ರಪುತ್ರಪುತ್ರಾಹಿ ರಾ
54 ಜಾನಾಂ ರಾಜ್ಯವೃದ್ಧಯೇ || ಮಾಯೂರದೇಶೇ ವಿಖ್ಯಾತೇ ಶೀರ
55. ನಾಡೋರದಸ್ಥಿತಂ ||೨೯|| ಕೊಕ್ಕೂರುಕಂಜ್ಞಕಂ ಗ್ರಾಮಂ ಗೊಳ್ಳೂ
56. ರುಂಚ ದ್ವಿತೀಯಕಂ | ಪಲ್ಲಂ ರಘುಪತೇಃ ಯೇವಂ ಗ್ರಾಮ
57. ಚತುಷ್ಪಯಂ ||೩೦|| ನಿಧಿನಿಕ್ಷೇಪಪಾಪಾಣನಿದ್ಧಸಾಧ್ಯ ಜ
58 ದಾನ್ವಿತಂ | ಅಕ್ಷೇಣಾಗಾಮಿಸಂಯುಕ್ತಂ ಬಹುಭೋಗ್ಯಂ
59 ಸಭೂರುಹಂ ||೩೧|| ಶಿಷ್ಯಪ್ರಶಿಷ್ಯ ಸಂಭೋಗಯೋಗ್ಯಂ
60. ವಿನಿಮಯೋಚಿತಂ | ಹಾನಾರ್ಥಧರ್ಮಪ್ರೀತಿ ಯೋಗ್ಯಭಾ
61. ಗ್ಯಸಮಂಸ್ತುತಂ ||೩೨|| ಭೂಯಸೇಶ್ರೇಯಸೇ ಪ್ರಾದಾತ್ ಸಹ
62. ರಣ್ಯೋದಧಾರಯಾ | ಅಥ ಗ್ರಾಮಸ್ಯ ಭೂಸಂಖ್ಯಾ ಲಬ್ಧತೇ
63 ಲೇಖಕೋಕ್ತಿತಃ ||೩೩|| ಲೋಕಸಂಖ್ಯಾಪದಮಿತಃ ಗಣನೇಯ
64 ತ್ರ ಕಾರಣಂ | ದಂಡಸ್ತೇನೈವ ಕೊಕ್ಕೂರೋರಪ್ತಾ ವಿಂತಶಿ ವೇ
65. ಲಕಾ ||೩೪|| ಗೊಳ್ಳೂರೋಶ್ವಾಪಿಗಣನೇ ಚತುರ್ವಿಂಶ
66. ತಿವೇಲಕಾ | ತಥಾ ರಘುಪತೇಃ ಕಚ್ಚ ವಲ್ಲಯೋರುಭ
67. ಯೋರಪಿ ||೩೫|| ಪೋಕ್ತಾ ತದ್ವೇಶತತ್ಸಂಜ್ಞೈಃ ಭೂರೇಕಾದ
68 ಶವೇಲಕಾ | ಗ್ರಾಮಾಣಾಂ ಚತುರ್ಣಾಮೇವಂ ತ್ರಿಷ್ಪತ್ವರ್ವ
69 ಲಕಾಸ್ತೃತಾ ||೩೬|| ಯೇವಂ ಕೃತಾತು ಭೂಸಂಖ್ಯಾಧಾನ್ಯ
70. ಸಂಖ್ಯಾಪ್ರಲಬ್ಧತೇ || ಕೊಕ್ಕೂರೋರ್ನವನಾಹಂತಂಕರ್ಷ
71 ಕಾಯಸಮನ್ವಿತಂ ||೩೭|| ಗೊಳ್ಳೂರೋರಪ್ತಸಾಹಸ್ರಂ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)——

- 72 ಭೂಮಿಸಾರಸಮನ್ವಿತಂ || ವಲ್ಲೀ ಸಹಸ್ರಂ ಧಾನ್ಯಸ್ಯ
73 ಸಾರ್ಧದ್ವಯಶತಾಧಿಕಂ || ೩೮ || ಸಹಸ್ರಂ ರಾಮ ಕ
74 ಟ್ಲಾಖ್ಯಸಾರ್ಧಪಪ್ಪ ಶತಾಧಿಕಂ | ಯೇವಂ ವಿಂತಶಿ ಸಾಹಸ್ರೀ
75 ಧಾನ್ಯಸಂಖ್ಯಾಪ್ರಕೀರ್ತಿತಾ || ೩೯ || ಯೇವಂ ಚವಪ್ಪಭೂಪಾ
76 ಲಃ ಪೃಥಾತ್ ಗ್ರಾಮಚತುಷ್ಪಯಂ | ಶ್ರೀರಾಮ ಪೂಜಾಕಾಲೇ ಸ
77 ನೈನಸಾನ್ನಿಪಸತ್ತಮಃ || ೪೦ || ಶ್ಲೋಕಾಃ ಪತ್ರಾದಿಮಶ್ಲೋಕ
78 ಮಾರಭ್ಯಗಣನೇಕೈತೇ | ತಾಂಬ್ರಪತ್ರೇತ್ರಸಂತ್ಯೇಕಚತ್ವಾರಿಂಶತ್ಸಹಾಮುನಾ || ೪೧ ||

(ಇಲ್ಲಿ ವರಾಹ ವಿಗ್ರಹವಿದೆ)

- 79 || ಶ್ರೀ ರಾಜಗೋಪಾಲ
80 ಶ್ರೀ ಕುಂಭಘೋಷಸಂವಾನಿಕುಂಭಲಿಂಗತನೂಭವಃ || ಸ
81 ಭಾಪತಿಸ್ಸುಕುಶಲಃ ವ್ಯಾಲಿಖತ್ವಾಂಭುತಾಸನಂ || ಸ್ವದತ್ತಾ
82 ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ || ಪರದತ್ತಾಂ
83 ಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ || ೧ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ
84 ವಾಯೋಹರೇತವಸುಂಧರಾಂ | ಪೃಷ್ಠವರ್ಷಸಹಸ್ರಾಣಿ
85 ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ || ೨ || ದಾನಪಾಲನಯೋರ್ಮ
86 ಧೈರ ದಾನಾಭೈರಯೋನುಪಾಲನಂ | ದಾನಾಸ್ವರ್ಗಮವಾ
87 ಪೋತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ || ೩ ||

I-A—

- 1 ನಮಸ್ತುಕ್ಲ ಶಿರಶ್ಚುಂಖಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋ
2 ಕ್ಯನಗರಾರಮ್ಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ೧ || ಹರೇಲಿಲಾ
3. ವರಾಹಸ್ಯ ದೃಷ್ಟಾದೇಶಸ್ಸಪಾತುಃ || ಹೇಮಾದ್ರಿಕಲಶಾಯ
4 ತ್ರ ಧಾತ್ರೀ ಛತ್ರಶ್ರಿಯ ದದೌ || ೨ || ಯಸ್ಮಾಚ್ಚರಾವರ ಸರ್ವಂ ನ ಭೂ
5 ತಂ ಜಗದ್ಜಸಾ || ಯತೋ ಗಜಾ ಜಗನ್ಮಾತಾ ಸಂಭೂತಾ ಲೋ
6 ಕ ಪಾವಿನಿ || ೩ || ಯದ್ರಜಃ ಸಂಗತಃ ಕಾಂತಾ ಶಿಲಾ ಸಮಭವ
7 ನ್ತುನೇಃ ಯದ್ವಿಗಣನೇನೈವಮರುತ್ವಾನ್ ರಾಜ್ಯಮಾಪಚ |
8 ಬಲಃ ಪಾತಾಲಸಾಂಭ್ರಾಜ್ಯ ಶಕಟೋ ಯೇನ ಸುದಿತಃ | ಯ
9 ದಂಭ್ರಂ ಕೋ ಭೋಗಿಭೋಗೇ ದೃಶ್ಯತ ವ್ಯಾಪಿ ಸುಂದರಃ || ೪ || ತಸ್ಮಾಸ್ತು
10 ಮಭವದ್ವರ್ಣಸ್ತುರೀಯಃ ಧರ್ಮಸಂಕುಲಃ || ಸದಾಚಾರರತಾ
11. ಸ್ತತ್ರ ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ || ೫ || ಭೂಪಾಲಾಃ ಖಲು ಸಂಜಾ
12. ತಾಃ ಶೌರ್ಯೋದಾರ್ಯಗುಣಾನ್ವಿತಾಃ || ವಿನಿತಾಃ | ಶಿಕ್ಷಿತಾಃ | ಶಾಂ
13. ತಾಃ ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ || ೬ || ತದ್ವರ್ಗಂ ದೇವರಾಜಾಃ | ಬ
14. ಹುಬಾಹು ಪರಾಕ್ರಮಃ || ಅಮಾತ್ಯಃ | ಕ್ಷಿಣರಾಜಸ್ಯ ವಭೂವ ರಿ
15. ಪುಮರ್ವನಃ || ೭ || ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭವತಿ ಜಿತ್ವಾಯಿ ಆಹ
16. ವೇ || ಆಕ್ರಮ್ಯಾದೈಯಶಿಲಾಖ್ಯಂ ಹುಗಿ ಗಜಪತೇಃ ಪ್ರಿಯಃ || ೮ ||
17. ತತ್ತಾಡವಿಜಯಂ ಪ್ರಾಪ್ಯ ಕ್ಷಿಣರಾಜ ಮತೋಷಯತ್ || ಶ್ವೇತಃ
18. ಶ್ರಾದಿಮಂ ರಾಜಾಚಿಹ್ನಂ ಯಸ್ತೈಪ್ರದತ್ತವಾನ್ || ೯ || ಸ್ವಃ ಕಾಮಿನಿ
19. ಸ್ವತನುಕಾತಿಮಿರಾಕ್ಷಿಪಂತಿ ಶ್ರೀದೇವರಾಜತೀಲಕೋನವನೀರಜಾಕ್ಷಿ ||
20. ಕಲ್ಯಾಣಿಣಿ ಕಮಲನಾಭ ಇವಾಧಿಕನ್ಯಾ ಮಂಜುಬಿಕಾಮುದವಹ

21. ब्रह्मानशीलां ॥ ११ ॥ तस्यां तपोभिरधिकैरुदभूद्यश
22. स्वी श्री चित्रराजनृपतिः खलु देवराजातु ॥ श्री रामराज नृ
23. पते. किल किष्णराज जामातुरग्रयमहिमास बभूव मं
24. त्री ॥ १२ ॥ जगद्विख्यात शौर्यस्य चित्रराजमहीपतेः । ब्रह्म
25. ण्यः कीर्तिमान् जेष्टः जज्ञे चव्वप्पनायकः ॥ १३ ॥ अद्विती
26. योद्वितीयश्च श्रीमान् चित्रचव्वप्रभुः । मौलिरत्नं मही

I B—

27. पानां संजातः कुलनायकः ॥ १४ ॥ सच्चिन्नराजभूपालो
28. रामराजाक्षया श्रिशं । प्रचण्डतरदोर्दण्डखंडिता
29. रातिमण्डलः ॥ १५ ॥ आसेतोर्द्राविडान् भूमिपालान् चक्रे
30. वशेस्वयं ॥ रामराजाक्षयैवायं तंजापुर्या महाम
31. नाः ॥ १६ ॥ निवासमकरोद्राजा राज्यं धर्मेण पालयन् । त
32. तश्चवप्पभूपालः राज्यं चक्रे सुधार्मिकः ॥ १७ ॥ पितुर्म
33. ति यत्र चक्रे श्रीमान् चित्रचव्वप्पराट् । वेदविद्वथः श्रो
34. त्रियेभ्यः विद्वद्भ्यश्चमुदासदा ॥ १८ ॥ कृत्वाग्रहा
35. रान् बहुशः प्रादात् सनृपसत्तमः । त्रेताग्रय इव
36. स्पष्टं विजयीन्द्र यतीश्वरः ॥ १९ ॥ ताताचार्योवैष्णवा
37. ग्रथः सर्वशास्त्रविशारदः ॥ शैवाद्वैतैकसांब्राज्यः
38. श्रीमानप्ययदीक्षितः ॥ २० ॥ यस्वभायां मतं स्वं
39. खंस्थापर्यंतः स्थितास्त्रयः । सश्रीचव्वप्पभूपालः दा-
40. नाक्षितसुरद्रुमः ॥ २१ ॥ गणितेशकसंपत्तेः नेत्रबाण
41. शतेंदुना । विक्रमाब्देहि कार्तिक्यां कुंभघोण म
42. हास्थले ॥ २२ ॥ चन्द्रोपरागसमये विद्वज्जनविराजिते ॥
43. कवेरकंन्याविमलतटेदानसमुष्फुकः ॥ २३ ॥ श्रीमत्प
44. रमहंसाख्यपरिवाडीशताजुषां पदवाक्य प्र
45. माणाब्धिपारीणानां निरंकुश ॥ २४ ॥ श्रीमद्वैष्णव
46. सिद्धांत स्थापनाचार्यताजुषां । रामचंद्रपदां
47. भोजपूजकानां मुदासदा ॥ २५ ॥ रघुनंदनशिष्य
48. श्री सुरेन्द्राख्य तपस्विनां । निजां ते वासिनेमध्वसि
49. द्धान्ताद्योपदेशिनि ॥ २६ ॥ विजयींद्रयतींद्राय भा

II-A—

50. र्या बंधु समन्वितः ॥ मंत्रिभिर्देशतत्त्वज्ञैः
51. पुरोहितपुरोगमैः ॥ २७ ॥ मठेनित्यान्नदाना
52. र्थं दीपार्थं रामसन्निधौ । प्राचीनस्वीयभूपानां
53. अनेकसुकृताप्तये ॥ २८ ॥ पुत्रपौत्रप्रपौत्रादि रा
54. जानां राज्यवृद्धये ॥ मायूरदेशेविख्यातेशीर
55. नाडोरधस्थितं ॥ २९ ॥ कोकयूर संज्ञिकं ग्रामं गूल्ल
56. रंच द्वितीयकं । पल्लं रघुपकलेचयेवं ग्राम
57. चतुष्टयं ॥ ३० ॥ निधिनिक्षेपपाषाणासिद्धसाध्य ज
58. लान्वितं । अक्षीणागामिसंयुक्तं बहुभोग्य
59. समूहं ॥ ३१ ॥ शिष्यप्रशिष्यसंभोगयोग्यं

- 60 विनिमयोचितं । दानार्धधर्मविक्रीतयोग्यभा
61 ग्यसमन्वितं ॥ ३२ ॥ भूयसेध्वयसेप्रादात् सहि
62 रणयोद्धारया । अथ ग्रामस्य भूसंख्या लिख्यते
63 लेखकोक्तिः ॥ ३३ ॥ लोकसंख्यापद्धतिः गणनेय
64 त्र कारणं । दंडस्तेनैवकोक्यूरोरष्टाविंशति वे
65 लिका ॥ ३४ ॥ गूलूरोश्चापिगणने चतुर्विंश
66 तिचेलिका । तथा रघुपतेः कदलेवल्लयोरुभ
67 योरपि ॥ ३५ ॥ प्रोक्तातद्देशतत्त्वज्ञैः भूरेकाद
68 शचेलिका । ग्रामाणां चतुर्णामिव त्रिषष्टिर्वे
69 लिका स्मृता ॥ ३६ ॥ येषं कृतातुभूसंख्याधान्य
70 संख्या प्रलिख्यते ॥ कोकयूरोर्नवसाहस्रं कर्ष
71 कायसमन्वितं ॥ ३७ ॥ गूलूरोरष्टसाहस्रं

II-B—

72. भूमिसारसमन्वितं ॥ वल्ले सहस्रं धान्यस्य
73. सार्धद्वयशताधिकं ॥ ३८ ॥ सहस्रं राम क
74. दल्याख्ये सार्धसप्तशताधिकं । येषं विंशति साहस्री
75. धान्यसंख्या प्रकीर्तिता ॥ ३९ ॥ येषं चवप्पभूपा
76. लः प्रादात् ग्रामचतुष्टयं । श्रीरामपूजा काले स
77. न्मनसानृपसत्तमः ॥ ४० ॥ श्लोकाः पत्रादिमश्लोक
78. मारभ्यगणनेकृते । तांब्रपत्रे त्रसंत्येक चत्वारिंशस्वहामुना ॥ ४१ ॥
79. ॥ श्री राजगोपाल
80. श्री कुम्भघोणसंवासिकुंभलिंगतनूभवः ॥ स
81. भापतिस्लुकुशलः व्यालिखत्तांब्रशासनं ॥ स्वदत्ता
82. द्विगुणं पुण्यं परदत्तानुपालनं ॥ परदत्ताप
83. हारेण स्वदत्तं निष्पलं भवेत् ॥ १ ॥ स्वदत्तां परदत्तां
84. वायो हरेतवसुंधरा । पष्ठिवर्ष सहस्राणि
85. विष्टायां जायते किमिः ॥ २ ॥ दानपालनयोर्म
86. ध्येदानाच्छ्रेयोनुपालनं । दानास्स्वर्गमवा
87. प्रोतिपालनादच्छुतं पदं ॥ ३ ॥

Transliteration

I-A—

- 1 nannas-tunga śnaś-ghumbi chamdīa chāmāia chāivavē¹ tīalō-
2 kya nagarārambha mūla stambhaya Śambhāvē ॥ 1 ॥ Hauēi līlā
3 vañāhasya dāmshtīā dāmdas-sapātu-vah ॥ Hēmādīi kalasā ja-
4 tīa dhātīi chhatīa-śīyam-dadau ॥ 2 ॥ yasmāch-chañācharam saivam na
bhū-
5 tam jagadamjasā ॥ yatō Gamgā jaganmâtâ sambhūtâ lô-
6. kapāvinī ॥ 3 ॥ yadrajās samgatah kāmâtâ śilāsam abhava-
7 n muñēh yadamghri gaganēnaiva Mañtvān rājamāpa cha¹
8 Balih pātāla sāmbrājyam Sakatō yēna sūditah¹ ya-
9. damghryamkō bhōgi-bhōgē dṛisyatēdyāpi sumdaiah ॥ 5 ॥ tasmāsvchha-

10 m abhavad varnas-tuṣṭyah dharma-samkulah || sadāchāra ratā-
 11 s-tatīa dvijasēvāparāyanah || 6 || bhūpaālāh khalu samjā-
 12 tāh sauryōdāya gunānvitā vinitah śikshitāh sām-
 13 tāh tamtājñānēdlikāpīnah || 7 || tadvargē Dēvarājākyah ba-
 14 hu bāhuhparākramah || amātyah Krishna Rājasya babhūva ri-
 15 pumardanah || 8 || Prāṭapā Rudra-mattēbha patim jtvāya āha-
 16 vē || ākīamya-Udaya śilākhyam durgam Gajapatēh priyam || 9 ||
 17 tat tādig vijayam prāpya Krishna-Rājam atōshayat || svētachha-
 18 tiādumam rājā chinham yastai pradattavān || 10 || svah kāmīnīm
 19 svatanu kāmībhū akshipantīm śīi Dēvarāja-tīlakō navānīrajakshīm ||
 20 kalyānīm Kamalanābha ivābādhikanyām Mamgāmbikā mudavaha-
 21 d bahumāna śilām || 11 || tasyām tapōbhīr adhikāi udabhūd yasa-
 22 svī śīi Chūna-Rājā nīpatih khalu Dēvarājā tu || śīi Rāma Rāja nī-
 23 patēh kīla Krishna Rāja jāmātur-agrya-mahimā sa babhūva mam-
 24 tri || 12 || jagad vikhyāta sauryasya Chūnarāja mahīpatēh | Bramhma-
 25 nyah kīrtimān jēshtah jajñē Chavvappa nāyakah || 13 || advitī-
 26 yō dvitīyāscha śīmān Chinnachavapiabhuh | nauli-ratnam mahī-

I-B—

27 pānām samjātah kulanāyakah | 4 | sa Chimna rājabhūpālō
 28 Rāma-Rājājñāyā bhrīsam | prachamdatara dōrdamda khamditā-
 29 iāti-mandalah || 15 || asētōi Dravidān-bhūmī pālān chakrē
 30 vasē svayam || Rāmarājājñāyavāyam Tamjāpuyām mahāma-
 31 nāh || 16 || nivāsam akarōd rājā rājam dharmēna pālayan | ta-
 32 tas Chavvappa-bhūpālāh rājam chakrē sudhāmīkah || 17 || pītūr ma-
 33 tīm yatīa chakrē śrīmān Chūna Chavappaiāt | Vēdavidbhūyah śrō-
 34 triyēbhūyah vidvadbhyāscha mudāsadā || 18 || kṛtvāgrahā-
 35 rān bahusāh prādāt san nripasattamah | tētāgnaya iva
 36 spashtam Vijayīndra yatīsvarah || 19 || Tatāchāryō Vaishnavā-
 37 gryah sarva śāstra visāradah || Śaivādvaitaika sāmbrajyah
 38 śrīmān Appayadīkshitah || 20 || yasvabhūyām matam svam
 39 svam sthāpayamta sthītāstrayah | sa śīi Chavappabhūpālāh dā-
 40 nāchchita suādumah || 21 || ganitē Śaka sampattēh nēta-bāna-
 41 śatēmdunā | Vikramābdēhi Kārtīkām Kumbhaghōna ma-
 42 hā sthālē || 22 || chamdīōparāga samayē vidvajjana virājītē ||
 43 Kavēra-kanyā vimalatatē dāna samusphukah || 23 || śrīmat pa-
 44 ramahamsākhyā parivrādīśatājushām | padavākya pra-
 45 mānābdhī pārinānām nīamkusām || 24 || śrīmad Vaishnava
 46 siddhānta sthāpanāchāryatājushām | Rāmachandra-padām-
 47 bhōja-pūjakanām mudā sadā || 25 || Raghunāmdana śishya
 48 śrī Surēndrākhyā tapasvinām | nījāntēvāsinē Madhva-si-
 49 ddhāntāthōpadēśinē || 26 || Vijayīndra yatīmdrāya bhā-

II-A—

50 ryā bamdhusamanvitah || mamtibhīr dēsatatvajñāh
 51 purōhitapurōgamah || 27 || mathē nityāmunadānā-
 52 rtham dīpāitham Rāmasamnidhau | prāchīna svīya bhūpānām
 53 anēka-sukṛitāptayē || 28 || putīa pautīa praputīādī iā-
 54 jānām rājyavṛiddhayē | Māyūadēsē vikhyātē Sīra
 55 nādōr adha sthītah || 29 || Kokyūru samjñīkam grāmam Gūllū-
 56 rumcha dvitīyakam | Pallap Raghupa Katlēcha yēvam grāma

- 57 chatushtayam || 30 || nidhnikshêpa pâshâna siddha sâdhya ja-
 58 lānvitam | akshināgāmī samyuktam bahubhōgyam
 59 sabhūruham || 31 || sishya prasishya sambhōga yōgyam
 60. vinimayōchitam | dānārdha dharma vikṛiti yōgya bhā-
 61. gya samanvitam || 32 || bhūyasē śiēyasē prādāt sahi-
 62. ranyōda dhārayayā | atha grāmasya bhū samkhyā likhyate
 63. lēkhakōktatāh || 33 || lōkasamkhyāpadamitāh ganané ya-
 64. trakāranam | damdas tēnaiva Kōkyūōi ashtāvimsati vē |
 65. likā || 34 || Gūlūrōs chāpi ganané chatu vimsa-
 66. ti vēlikā | tathā Raghupatēh Katlevallayōr ubha-
 67. yōrapī || 35 || prōktā taddēsa tatvajnaih bhūrēkāda-
 68. śavēlikā | grāmānām chaturnāmēvam tri shashti vē-
 69. likā smritā || 36 || yēvam kṛitātu bhūsamkhyā dhānya
 70 samkhyā pralikhayātē | Kōkyūrōr navasāhasram karsha
 71. kāya samanvitam || 37 || Gullūrōi ashtasāhasram

II-B—

- 72 bhūmisāra samunnatam || Vallēsahasam dhānyasya
 73 sārhadhvaya śatādhikam || 38 || sahasram Rāmaka
 74. llyākhyc sārddhasaptā śatādhikam | yēvam vimśati sāhasri
 75 dhānya samkhyā prakṛititā || 39 || yēvam Chavappa bhūpā-
 76 lah prādāt grāma chatushtayam | sī Rāmapūjākāle sa-
 77 mmanasā nripasattamah || 40 || ślōkāh patrādima ślōka-
 78. m ārabhya ganānēkrite | tānbraapatiēta samtyēka chatvānimsa svabhā-
 munā || 41 ||
 79 || śrī Rāja Gōpāla
 80. śrī Kumbhaghōna samvāsi Kumbhalīnga tanūbhavah || Sa-
 81. bhāpates sukuśalah vyālikhattāmbraśāsanaip || svadattā
 82. dvigunam punyam paradattānupālānam || paradattāpa-
 83. hārēna svadattam mshpalam bhavēt || 1 || svadattam paradattam
 84. vā yōharēta vasumdhārām | shashthi varsha sahasānām
 85. vishthāyam jayātē kṛimih || 2 || dānapālānāyōr ma-
 86. dhyē dānāchchhrēyōnupālānam | dānās svargam avā-
 87. pnoti pālānād Achchutam padam || 3 ||

Note.

This and the following two inscriptions received from the same Rāghavēndra-
 svāmī matt of Nanjungūd relate to the Nāyakas of Tanjore. The present record
 registers a grant by Chavappa, the donee being Vijavēndra-yati. Chavappa has
 already been referred to in the inscription No. 23 when speaking of Vijayanagar king
 Śrī Ranga-Raya I. He is there spoken of as a moon to the ocean Thimmapa. The
 latter was perhaps the progenitor of the family.

The plates are two in number, each measuring 10½ by 8½". The writing is in
 Telugu characters, the language being Sanskrit throughout. The date of the record is
 1580 A.D. After invocation of Sambhu and the Boar incarnation of Vishnu—the
 inscription gives the genealogy of Chavappa thus—From the foot of Vishnu—from
 which the whole world, animate and inanimate, and the holy Gangā, the mother of
 the world, arose, by contact with whose dust the rock was transformed into the
 sage's wife (Ahalyā), by meditating on which India and Bali obtained sovereignty.

by which (the demon) Śakata was destroyed, and whose beautiful mark is seen even now on the body of the cobra—spang the fourth *varṇa* in which arose kings endowed with prowess, liberality, modesty and other virtues, devoted to the service of the twice born (dvijas) and entitled to a knowledge of the *tantras*. In that *varṇa* was born the valiant Dēva-Rāja who became the minister of Krishna-Rāja. He pleased Krishna-Rāja by his victory in battle over the Gaṇapati king Pratāpa-Rudra and by his capture of his favourite fort, Udayagiri and obtained from him a white parasol and other royal insignia. His son by Mangāmbikā was Chinna-Rāja, who became the minister of Rāma-Rāja, son-in-law of Krishna-Rāja. He had two sons, Chavappa and Chinna-Chavappa. By order of Rāma-Rāja, Chinna-Rāja subjugated the Drāvida kings as far as Sētu and made Tanjāpuri his residence. He was succeeded by Chavappa, whom his younger brother Chinna-Chavappa regarded as his father. We are then told that Chavappa was a great patron of learning. He bestowed several agrahānas on scholars, *śrōtriya*s and men versed in the Vēdas. Like the three sacred fires, the lord of ascetics Vijayindra, the leader of the Vaiṣnavas, proficient in all the *śāstras*, Tātāchārya and the sole emperor of the Śaivādvaita Appayya dikshita used to meet together at his court to establish the doctrines of their respective schools of philosophy. Then the inscription records that on the occasion of a lunar eclipse in the month of Kārtika of the year Vikrama corresponding to the Śaka year reckoned by the eyes, a hundred arrows and the moon (1502), on the bank of the Kāvēri at Kumbhaghōṇa, the chief granted, at the time of the worship of the god Rāma, with all the usual rights, for the welfare of his ancestors, himself and posterity, four villages, namely, Kokyūru, Gūllūru, Palla and Raghupakatle, situated in Siranidu of Mayūra dēśa, to the expounder of the Madhva-siddhānta Vijayindriyatindra, disciple of the *paramahansa-parivrājākāchārya*, *padavākyā pramānābhi-pāṇina*, *Vaiṣṇava-siddhānta-sthāpanāchārya*, worshipper of the lotus feet of the god Rāmachandria, Sūrēndia, who was the disciple of Raghunandana, in order to provide for daily gifts of food and lamps for the god Rāma in the matha. Then follow details of the lands and their produce. As measured by a pole of 14 feet (*lōka-sankhyā-padamita-danda*), 28 *vēlikas* in Kokyūru, 24 in Gūllūru, and 11 in both Palla and Raghupakatle, total 63 *vēlikas*. As regards produce, no measure is given, but merely figures. For the first village 9,000, including the portion of the cultivator; for the second 8,000, for the third 1,250, and for the fourth 1,750. Total 20,000. The number of verses in the grant is given as 41. Here follow a carving of the boat and the chief's signature—*Śrī Rājagōpāla*. The engraver was Sabhāpati of Kumbhaghōṇa, son of Kumbhalinga. The record closes with three usual final verses.

This record is of considerable interest as it furnishes the valuable information that the three eminent scholars Vijayindra, Tātāchārya and Appayya-dikshita, worthy representatives of the three schools of Philosophy, were contemporaries and flourished at the close of the 16th century. Vijayindra is said to have vanquished an Ayya at Kumbhakōṇam and to have taken possession of his matha. He wrote 104 works and died at Kumbhakōṇam. Tātāchārya may be identical with his namesake who is mentioned along with Śrī-Ranga-Rāya I in a Mēlkōte inscription (Report for 1907, para 50), and who is said to have been the family guru of Venkatapatirāya I and to have anointed him to the throne (Report for 1910, para 101, and E C. XII, Chiknāyakanhalli 39). We know from the works of Appayya-dikshita that he enjoyed the patronage of several

rulers He wrote his *Kuvalayānanda* at the instance of the Vijayanagar king Venkatapathāya I, his commentary on the Yādavābhyudaya at the instance of Chinna-Timma, son of Timma-Rāja and grandson of Rāma-Rāja, and his *Sivarkamāṇḍīpikā* at the instance of Chinna Bomma. The last was a ruler of Velūr during the reign of Tirumala-Rāja I. His father was Chinna Vira and his son Linga (Ep. Ind IV, 271). Chinna Timma was the elder brother of Pāpa-Timmayyadēva-mahārāja, son of Rāma-Rāja-Timma-Rāja, mentioned as making a grant at Bollavarai, Cuddapa District, during the reign of Sadāśiva-Rāja (Sewell's *Antiquities*, I, 124). He was the ruler of Chandragiri kingdom (see also *Annual Report of the Archaeological Survey of India* for 1908-09, 201, *Lives of Telugu Poets*, 241). The present inscription adds to the list of his patrons Chavappa of Tanjore. This chief's son Achyutappa Nāyaka is mentioned as a donor in No. 97 of *South Indian Inscriptions* (Vol II, Part IV, p 499) and as making a grant in 1596 to one Dikshitar Ayyan (? Appayya-dikshitar) on p 60 of the M. E. R. for 1905

27

Eighth copper plate record in the same matt
Telugu characters and Sanskrit language. Two plates.

Size 11"×8½".

ಅದೇ ಮರದಲ್ಲರವ ಎಂಟನೆಯ ತಾಮ್ರಶಾಸನ

೨ ಹಲಗೆಗಳು, ತೆಲುಗಕ್ಷರ, ಪ್ರಮಾಣ ೧೧"×೮½".

(1ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂದಿ ಚಂದ್ರ ||
2. ಚಾಮರಚಾರವೇ || ತ್ರೈಲೋಕ್ಯನಗಾರಂಭ
3. ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||೧|| ಹರೇರ್ಲಿಂಗ
4. ರಾವರಾಹಸ್ಯ ದಂಪತ್ಯಾದಂಚಸ್ತಪಾತುವಃ ||
5. ಹೇಮಾದ್ರಿ ಕಲಶಾಯತ್ರ ಧಾತ್ರೀಭತ್ತ್ರಿಯಂ ದ
6. ಧಾ ||೨|| ಯನ್ಮಾಚ್ಚರಾಚರಂ ಸರ್ವಂ ಸಂಭೂತಂ ಜ
7. ಗದಂಜನಾ | ಯತೋಗಂಗಳಗನ್ಮತಾ ಸಂಭೂ
8. ತಾಲೋಕಪಾವಿನೀ |೩|| ಯದ್ರಜಃ ಸಂಗತಃ ಕಾಂ
9. ತಾ ಶಿರಾಸಮಭವನ್ಮನೇಃ || ಯದಂಕ್ಷಿಗಣನೇನ್ಮೈ
10. ವ ಮರುತ್ಯಾ ರಾಜ್ಯಮಾಪಜ ||೪|| ಬಲಃ ಪಾತಾಳ ಸಾಂ
11. ಬ್ರಾಹ್ಮಂ ಶಕಚೋರೇನಸೂದಿತಃ | ಯದಂಘ್ರ್ಯಂ ಕೊ ಭೋ
12. ಗಿ ಭೋಗೇ ದೃಶ್ಯತೇದ್ಯಾಪಿ ಸುಂದರಃ ||೫|| ತನ್ಮಾಸ್ತಾಮಭ
13. ವದ್ಮಣಸ್ತು ರೀಯ್ಯಃ ಧರ್ಮ ಸಂಕುಲಃ || ಸದಾಚಾರರತಾಸ್ತತ್ರ
14. ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ ||೬|| ಭೂಪಾಲಾಃ ಬಲಸಂಜಾತಾಃ
15. ಶೌರ್ಯದಾರ್ಯಗುಣಾನ್ವಿತಾಃ || ವಿನೀತಾಃ ಶಿಕ್ಷಿತಾಃ ಶಾಂತಾಃ
16. ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ ||೭|| ತದ್ವರ್ನೇ ದೇವರಾಜಾಃ ಬಹು
17. ದಾಹುಪರಾಕ್ರಮಃ || ಅಮಾತ್ಯಃ ಕೃಷ್ಣ ರಾಜಸ್ಯ ಬಭೂವರಿ
18. ಪು ಮರ್ದನಃ ||೮|| ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭಪತಿಂಜಿತ್ವಾಯ ಆ
19. ಹವೇ || ಅಕ್ರಮೋದಯಶೀಲಾಃ ದುರ್ಗಂ ಗಜಪತೇಃ ಪ್ರಿಯಂ ||೯||
20. ತತ್ತಾದ್ಯಗ್ನಿಜಯಂ ಪಾಪ್ಯ ಕೃಷ್ಣ ರಾಜಮತೋಷಯತ್ | ಶ್ವೇತಭ
21. ತ್ರಾದಿಮಂ ರಾಜಚಿನ್ಮಂ ಯಸ್ಯೈ ಪ್ರದತ್ತವಾ ||೧೦|| ಸ್ವಃ ಕಾ

(1ನೆಯ ಹಲಗೆಯ ಕುಂಭಾಗ)——

- 22 ಮನೀಂ ಸ್ವತನುಕಾಂತಿಭಿರಾಕ್ಷಿಪಂತೀಂ ಶ್ರೀದೇವರಾಜತಿಲಕೋ ನವನೀರಜಾ
23 ಕ್ಷೀಂ | ಕಲ್ಯಾಣಿನೀಂ ಕಮಲನಾಭ ಇವಾಬ್ಧಿ ಕನ್ಯಾಂ ಮಂಗಾಂಬಿಕಾಮುದವಹದ್ವಹು
24 ಮಾನತೀಲಾಂ | 101 || ತಸ್ಯಾಂ ತಪೋಭಿರಧಿಕ್ಯೈರುದಭೂದ್ಯತಸ್ವೀ ಶ್ರೀಚಿನ್ನ ರಾಜ
25 ನೃಪತಿಃ ಬಲುದೇವರಾಜಾತ್ || ಶ್ರೀರಾಮರಾಜನೃಪತೇಃ ಕಿಲಕೃಷ್ಣರಾ
26 ಜ ಜಾಮಾತುರಗ್ರ್ಯಮಹಿಮಾ ಸ ಬಭೂವ ಮಂತ್ರೀ || 102 || ಜಗ
27 ದ್ವಿಬಾಹುತ ಶೌರ್ಯೈ ಚಿನ್ನ ರಾಜಮಹೀಪತೇಃ || ಬ್ರಂಹಣ್ಯಃ ಕೀರ್ತಿ
28 ಮಾರ್ ಚೇಷ್ಟಃ ಜಜ್ಞೇ ಚವ್ಯಪ್ಪನಾಯಕಃ || 103 || ಅದ್ವಿತೀಯೋದ್ವಿತೀ
29 ಯಶ್ಚ ಶ್ರೀಮಾರ್ ಚಿನ್ನ ಚವಪ್ರಭುಃ | ಮೌಳಿರತ್ನಂ ಮಹೀಪಾನಾಂ ಸಂ
30 ಜಾತಃ ಕುಲನಾಯಕಃ || 104 || ಸಚಿನ್ನ ರಾಜಭೂಪಾಲೋ ರಾಮ
31 ರಾಜಾಜ್ಞ ಯಾಭೃತಂ | ಪ್ರಚಂಡತರದೋರ್ದಂಡ ಬಂಡಿತಾ
32 ರಾತಿ ಮಂಡಲಃ || 105 || ಆ ಸೇತೋಃ ದ್ರಾವಿಡಾರ್ ಭೂಮಿಪಾಲಾರ್
33 ಚಕ್ರೇ ವಶೇ ಸ್ವಯಂ | ರಾಮರಾಜಾಜ್ಞಯೈವಾರ್ಯಂ ತಂಜಾ
34 ಪುರಾಂ ಮಹಾ ಮನಾಃ || 106 || ನಿವಾಸ ಮಕರೋದ್ರಾಜಾ ರಾ
35 ಜ್ಯಂ ಧರ್ಮೀಣ ಪಾಲಯ್ || ತತಶ್ಚವಪ್ರಭೂಪಾಲಃ ರಾಜ್ಯಂ ಚ
36 ಕ್ರೇ ಸುಧಾರ್ಮಿಕಃ | 107 || ವಿತುರ್ಮತಿಂ ಯತ್ರಚಕ್ರೇ ಶ್ರೀಮಾರ್ ಚಿನ್ನ
37 ಚವಪ್ರರಾಟ್ || ಸೋಯಂ ಚವಪ್ರಭೂಪಾಲಃ ರಾಜ್ಯಂ ದ
38 ತ್ಯಾನುಜಾಯಮೈ || 108 || ಕುಂಭ ಘೋಷೇ ಸ್ವಯಂ ರಾಜಾ ವಾ
39 ನಂಚಕ್ರೇ ತಪಶ್ಚರೇ || ಶ್ರೀಮಾರ್ ಚಿನ್ನ ಚವಪ್ರಾಬ್ಯಮಹೀಪಾ
40 ರೋತಿಧಾರ್ಮಿಕಃ | 109 || ಬಲಭದ್ರಾತ್ಯುಷ್ಣ ಇವ ರರಾಜ
41 ಬಹುಭಿರ್ಗುಣೈಃ || ದಕ್ಷಿಣದ್ವಾರಕಾವಾಸೀ ಶ್ರೀಕೃಷ್ಣ ಶರ
42 ಣೋಭವತು || 110 || ಸ ಶ್ರೀ ಚಿನ್ನ ಚವಪ್ರಾಬ್ಯ ಮಹೀಪತಿ
43 ಲಕಸ್ವಯಂ | ರಿತ್ಯಗ್ನಿ ಬಾಣ ಭೂಸಂಖ್ಯಾ ಗಣಿತೇ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)——

- 44 | ಶಕಜನ್ಮನಾ | 111 || ಅನಂದವಸ್ಥರೇ ರಾಮ
45 ನವಮ್ಯಾಂ ಹೃಷ್ಮಮಾನನಃ || ರಾಮಾಭಿಷೇ
46 ಕ ಸಮಯೇ ಶ್ರೀರಾಮ ಪ್ಯಾಸ ಸಂನ್ವಿಧಾ || 112 ||
47 ಶ್ರೀಮತ್ಪರಮಹಂಸಾಬ್ಯಪರಿವ್ರಾಡಿ ಶತಾ
48 ಜುಷಾಂ || ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾ
49 ನಾಂ ನಿರಂಕುಶಂ || 113 || ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ
50 ಸ್ಥಾಪನಾಚಾರ್ಯ ತಾಜುಷಾಂ || ರಾಮಚಂದ್ರಪದಾಂ
51 ಭೋಜ ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ || 114 || ರಘು
52 ನಂದನ ಶಿಷ್ಯ ಶ್ರೀ ಸುರೇಂದ್ರಾಬ್ಯತಪಸ್ವಿನಾಂ ||
53 ನಿಜಾಂತೇ ವಾಸಿನೇ ಮಧ್ಯ ಸಿದ್ಧಾಂತಾದ್ಯೋಪದೇ
54 ಶಿನೇ || 115 || ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರಾಯ ವಿಜ
55 ಯೇಂದ್ರಾಬ್ಯ ಯೋಗಿನೇ || ಮಲೇ ನಿತ್ಯಾನ್ನ ದಾನಾ
56 ಧಂ ರಾಮಚಂದ್ರಾರ್ಚನಾಯಚ | 116 || ತಂಜಾ
57 ಪುರ ಮಹಾದೇಶೇ ಗ್ರಾಮೇ ಜನಪದೇವಿಚ || ಸರ್ವ
58 ತ್ರ ಪ್ರೀಹಯೋಯತ್ರ ತತ್ರ ತತ್ರ ತತೇ ಕಲೇ || 117 ||
59 ಕರ್ಪಕಾಯ ಸಮಾಯುಕ್ತೇ ಕಚ್ಚಾಟಾ ಶೇ
60 ಟ ಮಾನತಃ || ಯೇಕಂ ಮಾನಂ ಸಮಾಕಲ್ಪ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)——

61. ವಿತ್ತಿಮಾಚಂದ್ರ ತಾರಕಾಂ ||೨೮|| ಮಂತ್ರಿಭಿರ್ವಿಬು
62. ಧೈಸ್ಯಾರ್ಥಂ ಭಾರ್ಯಾಬಂಧುಸಮನ್ವಿತಃ | ಭೂಯ
63. ಸೇ ಶ್ರೇಯಸೇ ಪ್ರಾದಾತ್ ಸಹರಣ್ಯೋದಧಾರಯಾ
64. ||೨೯|| ಶ್ಲೋಕಾಃ ಪತ್ರಾದಿಮಶ್ಲೋಕಮಾರಭ್ಯಗಣನೇ ಕೃ
65. ತೇ|| ವಿದ್ಯಂತೇ ತಾಂಬ್ರಪತ್ರೇ ಸ್ತೀ ತ್ರಿಂಶತ್ಕಿಲ ಸಹಾ
66. ಮುನಾ ||೩೦||

(ಇಲ್ಲಿ ವರಾಹರೂಪಗಳಿವೆ)

|| ಶ್ರೀ ರಾಜಗೋಪಾಲ ||

67. ಮನ್ನಾರಗುಡಿ ಸಂಪಾಸೀ ರಾಜಗೋಪತನೂಭವಃ ||
68. ತ್ಯಾಗರಾಜೋತಿಸಿಪುಣಃ ವ್ಯಾಲಿಬ ತಾಂಬ್ರತಾಸ
69. ನಂ|| ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛೇದೋನುಪಾ
70. ಲನಂ|| ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಛುತಂ
71. ಪದಂ ||೧|| ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತು ಸ್ಥಿಪಾ
72. ಣಾಂ ಕಾಲೇ ಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ಧಿಃ || ಸರ್ವಾ
73. ಸೇರ್ತಾ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾ ಭೂಯೋ ದೂ
74. ಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ ||೨||

I-A—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಿವಿ ಚಂದ್ರ ||
2. ಚಾಮರಚಾರವೇ || ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಂ ||
3. ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||೧|| ಹರೇಲಿಂ
4. ಲಾವರಾಹಸ್ಯ ದಂಭಾದಂಡಸ್ಸಪಾತುಃ ||
5. ಹೇಮಾದ್ರಿಕಲಶಾ ಯತ್ರ ಧಾರಿಣಿ ಛತ್ರಾಶ್ರಯಂ ವ
6. ಧೌ ||೨|| ಯಸ್ಮಾಚ್ಚರಾಚರಂ ಸರ್ವಂ ಸಂಭೂತಂ ಜ
7. ಗದೇಜಸಾ | ಯತೋಗಗಾಜಗನ್ಮಾತಾ ಸಂಭು
8. ತಾಲೋಕಪಾರ್ವಿನಿ ||೩|| ಯದ್ರಜಃ ಸಂಗತಃ ಕಾಂ
9. ತಾ ಶಿಲಾಸಮಭವನ್ಮುನೇಃ | ಯದ್ವಿಗಣನೇನೈ
10. ವ ಮಸ್ತುವಾನ್ ರಾಜ್ಯ ಮಾಪಚ || ೪ || ಬಲಿಃ ಪಾತಾಃ ಸಾಂ
11. ಬ್ರಾಹ್ಮಣ್ಯಂ ಶಕಟೋನಸೂದಿತಃ | ಯದ್ವಂಶಂ ಕೋ ಭೋ
12. ಗಿ ಭೋಗೇ ದೃಶ್ಯತೇ ಯಾಪಿ ಸುಂದರ || ೫ || ತಸ್ಮಾಸ್ತಾಮಮ
13. ವದ್ವರ್ಣಸ್ತುರೀಶ್ವರ ಧರ್ಮಸಂಕುಲಃ || ಸದಾಚಾರರನಾಸ್ತತ್ರ
14. ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ || ೬ || ಭೂಪಾಲಾಃ ಕುಲಸಂಜಾತಾಃ
15. ಶೌರ್ಯೈರ್ದಾರ್ಯ ಗುಣಾನ್ವಿತಾಃ || ವಿನಿತಾಃ ಶಿಕ್ಷಿತಾಃ ಶಾಂತಾಃ
16. ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ || ೭ || ತದ್ವರ್ಣೇ ದೇವರಾಜಾಃ ಬಹು
17. ಬಾಹುಪರಾಕ್ರಮಃ || ಅಮಾತ್ಯ ಕೃಷ್ಣರಾಜಸ್ಯ ಬಭೂವ ರಿ
18. ಪು ಮರ್ದನಃ || ೮ || ಪ್ರತಾಪರುದ್ರಮತೇಭವತಿ ಜಿತ್ವಾ ಯ ಆ
19. ಹವೇ || ಆಕ್ರಮ್ಯೋದಯಶಿಲಾಶ್ವಂ ದುರ್ಗಗಜಪತೇಃ ಪ್ರಿಯಂ || ೯ ||
20. ತತ್ತಾಡಗ್ವಿಜಯಂ ಪ್ರಾಪ್ಯ ಕೃಷ್ಣರಾಜಮತೋಬಯತ್ | ಶ್ವೇತಂ
21. ತ್ರಾದಿಮಂ ರಾಜಾಚಿಹ್ನಂ ಯಸ್ಮೈ ಪ್ರದತ್ತವಾನ್ || ೧೦ || ಸ್ವಃ ಕಾ

I-B—

22. ಮಿನಿಂ ಸ್ವತನುಕಾಂತಿಭಿರಾಕ್ಷಿಪಂತಿಂ ಶ್ರೀದೇವರಾಜತೀಲಕೋನವನೀರಜಾ

- 23 क्षीं । कल्याणिनीं कमलनाभ इवाब्धि कन्यां मंगांविकामुद् वहद्बहु
 24 मानशीलां । ११ ॥ तस्यां तपोभिरधिकैरुद्भूयशस्वी श्रीचित्रराज
 25 नृपतिः खलुदेवराजात् ॥ श्रीरामराजनृपतेः किल कृष्णरा
 26 ज जामातुरग्रथ महिमा सबभूवमेत्री ॥ १२ ॥ जग
 27 द्विख्यात शौर्यस्य चित्रराजमहीपतेः ॥ ब्रह्मण्यः कीर्ति
 28 मान् चेषुः जज्ञे चव्वप्पनायकः ॥ १३ ॥ अद्वितीयोद्विती
 29 यश्च श्रीमान् चित्रचवप्रभुः । मौलिरत्ने महीपानां सं
 30 जातः कुलनायकः ॥ १४ ॥ सचित्र राजभूपालो राम
 31 राजाज्ञयाभृशं । प्रचंडतर दोर्दंड खंडिता
 32 रातिमण्डलः ॥ १५ ॥ आसेतोः द्राविडान् भूमिपालान्
 33 चक्रे वज्ञे स्वयं । रामराजाज्ञयैवायं तंजा
 34 पुर्यां महामनाः ॥ १६ ॥ निवासमकरोद्राजा रा
 35 ज्य धर्मेण पालयन् ॥ ततश्चवप्पभूपालः राज्यं च
 36 केसुधार्मिकः । १७ ॥ पितुर्मूर्तिं यत्र चक्रे श्रीमान् चित्र
 37 चवप्पराट् ॥ सोयं चवप्पभूपालः राज्यं द
 38 त्वानुजायवै ॥ १८ ॥ कुंभघोणे स्वयंराजा वा
 39 संचक्रे तपश्चरन् ॥ श्रीमान् चित्रचवप्पाख्य महीपा
 40 लोतिधार्मिकः । १९ ॥ बलभद्रात्कृष्ण इव रराज
 41 बहुभिर्गुणैः ॥ दक्षिणद्वारकावासी श्रीकृष्णशर
 42 णोभवतु ॥ २० ॥ सश्रीचित्रचवप्पाख्य महीपति
 43 लकस्वयं । रित्वाग्निबाण भूसंख्या गणिते

II-A—

- 44 । शकजन्मना । २१ ॥ आनंदवस्फरे राम
 45 नवम्यां हृष्टमानसः ॥ रामाभिषेक
 46 क समये श्रीराम व्याससंज्ञिधौ ॥ २२ ॥
 47 श्रीमत्परमहंसाख्यपरिव्राडि शता
 48 जुषां ॥ पदवाक्यप्रमाणाब्धिपारीणा
 49 नां निरंकुशं ॥ २३ ॥ श्रीमद्वैष्णवसिद्धांत
 50 स्थापनाचार्यताजुषां ॥ रामचंद्रपदां
 51 भोजपूजकानां मुदासदा ॥ २४ ॥ रघु
 52 नंदनशिष्य श्री सुरेंद्राख्यतपस्विना ॥
 53 निजांते वासिने मध्वसिद्धांताद्धौपदे
 54 शिने ॥ २५ ॥ सर्वतंत्रस्वतंत्राय विज
 55 यीद्राख्ययोगिने ॥ मठे नित्यान्नदाना
 56 र्थे रामचंद्रार्चनायच । २६ ॥ तंजा
 57 पुरमहादेगे ग्रामेजनपदे पिच ॥ सर्व
 58 त्र ब्रीहयोयत्र तत्रतत्र गते कले ॥ २७ ॥
 59 कर्षकायसमायुक्ते कच्चादाशे
 60 ट मानतः ॥ यैकमानं समाकल्प्य

II-B—

- 61 त्रिस्तिमाचंद्रतारकां ॥ २८ ॥ मांभिभिर्विधु
 62 धैस्सार्धं भार्याबंधुसमान्वितः । भूय

63. से श्रेयसे प्रादात् सहिरण्योदधारया
 64. २९॥ श्लोकाः पत्रादिमश्लोकमारभ्यगणने कृ
 65. ते ॥ विद्यंते तां प्रप्रेस्मिन् त्रिंशत्किलसहस्रा
 66. मुना ॥ ३० ॥
 श्रीराजगोपाल
 67. मन्त्रारगुडिसेवासी राजगोपतनूभवः ॥
 68. त्यागराजोतिनिपुणः व्यालिखतां ब्रह्मास
 69. नं ॥ दानपालनयोर्मध्ये दानाच्छ्रेयोनुपा
 70. लनं ॥ दानास्त्वर्गमवाप्नोति पालनादञ्जुतं
 71. पदं ॥ १ ॥ सामान्योयं धर्मस्तु निर्णया
 72. नां काले काले पालनीय्यो भवद्भिः ॥ सर्वा
 73. नेतान् भाविनः पार्थिवैर्दान् भूयो भू
 74. यो याचते रामचन्द्रः ॥ २ ॥

Transliteration

I-A—

1. namas-tunga śiraś-chumbi chamdra ॥
2. chāmara-chāravē ॥ tai-lōkya nagaiāmbha
3. mūla-stambhāya Sambhavē ॥ 1 ॥ Haiṇi li-
4. lā-Varāhasya damshtrā damdas-sapātuvah ॥
5. Hēmādrī kalasā yatīa dhātri chhtra śūryam da-
6. dhau ॥ 2 ॥ yasmāch-charāchāyam sarvām sambhūtam ja-
7. gadamjasā ॥ yatō Gangā jaganmātā sambhū-
8. tā lōkapāvinī ॥ 3 ॥ yadrajah sangatah kām-
9. tā śīlasam abhavan munēh ॥ yadamghri gaganēnai-
10. va Marutvān rūjyamāpacha ॥ 4 ॥ Bahiḥ pātāla sām-
11. brājyam Śakatō yēna sūditah ॥ yadamghryamkō bhō-
12. gi-bhōgē drīsyatōdyāpi sumdarah ॥ 5 ॥ tasmāschhām-abha-
13. vad-varnas-turīyāh dhaima samkulah ॥ sadāchāraratās-tatra
14. dvīa-jśevā-parāyanāh ॥ 6 ॥ bhūpālāh khalu samjātāh
15. śauryaudārya-guṇānvitāh ॥ vinitāh śīkshitah śāmtāh
16. tatrajñānēdhikāimāh ॥ 7 ॥ tadvarnē Dēvarājākyah bahu-
17. bāhu-parākiamaah ॥ amātyah krishnarājasya babhūva ri-
18. pumardanaah ॥ 8 ॥ Pratāpa Rudra mattēbhapatim jivāya ā-
19. havē ॥ ākiamy-Ndaya-śīlūkyam durgam Gajapatēh piyam ॥ 9 ॥
20. tat tādriḡvijayam prāpya krishnarājam atōshayat ॥ śvēta-chha-
21. trādīmam rāja-chinham yasmai-pradattavān ॥ 10 ॥ svahkā-

I-B—

22. munim svatanu kāmtibhū-ākshupamtīm śrī Dēvarāja tilakōnavanirajā-
23. kshīm ॥ kalyānīm Kamalanābha ivādbhi kanyām Mamgāmbikā muda-
24. vahad bahu
māna śīlām ॥ 11 ॥ tasyām tapōbhū adhīkan udabhūd yaśasvi śī
- Chinnarāja
25. nripatīh khalu Dēvarājāt ॥ śī Rāmarāja nripatēh kila Krishnarā-
26. ja-jāmātū agīya-mahimā sa babhūva mamtri ॥ 12 ॥ jaga-
27. d vīkhyāta sauryasya Chinnarājamaḥipatēh ॥ bāmhanya ktrī-
28. mām chēshtah jajñē Chavvappanāyakah ॥ 13 ॥ advitīyō dvitī-

29 yaścha śrīmān Chinna-Ehavaṇiabhuh ! mauli ratnam mahīpānām sam-
 30 jātaḥ kulaṇāyakaḥ || 14 || sa Chinna-ājābhūpālō Rāma
 31 rājājñāyābhīśam ! prachamdataia dōrdamda khamditā-
 32 iāti mamdalah || 15 || āsētōh Dīvidān bhūmipālām
 33 chakrē vaśēs-vayam ! Rāma-ājñāyāvāyam Tamjā-
 34 puyām mahāmanāḥ || 16 || nivasam akarōd rājā rā-
 35 jyam dhaimēna pālayan || tataś Chavappa bhūpālāḥ rājyam cha-
 36 kiē sudhārmikāḥ || 17 || pituṇmatim yatia chakiē śrīman Chinna
 37 Chavapparāt || sōyam Chavappa bhūpālāḥ rājyam da-
 38 tvānujāya vai || 18 || Kumbhaghōnē svayam rājā vā-
 39 san chakiē tapaścharan || śrīmān Chinna Chavappākhyā mahīpā-
 40 lōtūdhārmikāḥ || 19 || Balabhadrāt Krishna iva rājā
 41 bahubhu-gunaiḥ || dakṣiṇa Dvāīakāvāsi śrī Krishna sara-
 42 nō bhavatu || 20 || sa śrī Chinna Chavappākhyā mahīpati-
 43 laka svayam ! utv-agn-bāna-bhū-samkhyā ganitē

II-A—

44 ! Sakajanmanā ! 21 || Ānamdavasvair Rāma
 45 navamyām hriṣtamānasah || Rāmābhishē-
 46 ka samayē śrī Rāma-Vyāsa samnīdhan || 22 ||
 47 śīmat paṇanahamsākhyā parivādīsata-
 48 jushām || padavākyapramānābhdhī pāinā
 49 nām nīamkuśam || 23 || śrīnad Vaishnavasiddhānta
 50 sthāpanāchāyā-tājushām || Rāmachandrapadām-
 51 bhōja pujaṇām mudāsadā || 24 || Raghu-
 52 namdāna śiṣhya śrī Sūēmdrākhyā tapasvinām ||
 53 mājmtēvāsīnē Madhva siddhāntārththōpadē-
 54 śmē || 25 || saivatantia svatantiāya Vija-
 55 ymdrākhyā-yōginē || mathē nityāna dānā-
 56 itham Rāmachandrarāchanāya cha || 26 || Tamjā-
 57 pua mahādēśē giāmē janapadēpi cha || sarva-
 58 tra viihayō yatia tatra tatra śatē kalē || 27 ||
 59 kaishakāya samāyuktē kachchāttāśē-
 60 tamūnataḥ || vēkanu mānam samākalpya

II-B—

61 vṛttim āchandīa tārakām || 28 || mamtibhir vibu-
 62 dhais sārddham bhāiyā bamdhu samavṛtāḥ ! bhūya-
 63 sē śīeyasē prādāt sahuranyōda dhāiyā
 64 29 || ślōkāḥ patīādīma ślōkam ārabhya ganānē kri-
 65 tē || vīdyamtē tāmbia-patīēsūn tūmśatkīla sala
 66 mūnā || 30

śrī Rāja Gōpāla

67 Mannāragudī samvāsi Rāja gōpa-tanūbhavah ||
 68 Tyāgaijōtimpunah vyālikha tāmbra śāsa-
 69 nam || dānapālanayōi madhvē dānāchchhrēyōnupā-
 70 lanam || dānāsvargamavāpnōti pālanād achchhutam
 71 padam || sāmānyōyam dhaima sētu nripā-
 72 nām kālē kālē pālanīyō bhavadbhūh || saivā-
 73 n etān bhāvimah pārthivēmdīān bhūyō bhū-
 74 yō yāchatē Rāmachandīah || 2 ||

Note

This and the following record belong to the reign of Chinna Chavappa younger brother of Chavappa of the previous inscription. Both are in Sanskrit and engraved in Telugu characters, both are dated in 1614 A.D. and are mostly identical in contents with the previous grant of Chavappa. The present grant consists of two plates each measuring 11" by 8½". After giving the genealogy down to Chavappa, the record tells us that making over the sovereignty to his younger brother, Chavappa resided at Kumbhaghōṇa and engaged himself in religious austerities. Chinna Chavappa took up his residence at Dakṣiṇa-Dvārakā (Mannārgudi) and became a great devotee of the god Krishna of that place. On the Rāma-Navamī day of the year Ananda corresponding to the Śaka year reckoned by the seasons, the fires, the arrows and the earth (1586), in the presence of Rāma-Vyāsa, at the time of the *abhishēka* or anointment of the god Rāma, he made a grant to the expounder of the Madhya-siddhānta, Vijayīndra-yatīndia, disciple of (with the same titles as in previous record) Sūrēndra, who was the disciple of Raghunandana, in order to provide for daily gifts of food and the worship of the god Rāma in the matha. The grant consisted of one *virṭti* of good rice lands selected in the rural and urban parts of Tanjā-pura-dēsa. The number of verses is given as 30. The engraver was Tyāgaiṇya of Mannārgudi, son of Rājagōpāla. After the stanza giving the number of verses, occur two figures of the boar and the signature—*Srī Rājagōpāla*. An epigraph of this chief at Tiruvannāmalai is noticed on page 61 of the *Madras Epigraphical Report* for 1905.

28

Ninth copper plate record in the same matt
Telugu characters and Sanskrit language 3 plates.

Size 10½" × 8½"

ಅದೇ ಮರದಲ್ಲೆರುವ ಒಂಬತ್ತನೆಯ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣಂ ೧೦೫" × ೮೫"

ತೆಲುಗಕ್ಷರ . ೩ ಹಲಗೆಗಳು

ಶ್ರೀ

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)---

- 1 ನಮಸ್ತುಂಗ ಶಿರಚ್ಛುಂಭ್ಯೇ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾಗೆ
- 2 ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಹರ್ವಿರ್ಲೀಲಾವರಾಹಸ್ಯ ದಂ
- 3 ನ್ಯಾದಂಧಸ್ತಪಾತುವಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ ಧಾತ್ರೀಭತ್ತ್ರಿಯ
- 4 ದಂಧಾ | ಯಸ್ಮಾಚ್ಚರಾಚರಂ ವಿತ್ಯಂ ಸಂಭೂತಂ ಜಗದಂಜನಾ ಯ
- 5 ತೋ ಗಂಗಾ ಜಗಂನ್ಮತಾ ಸಂಭೂತಾ ಲೋಕಪಾವನೀ | ಯದ್ವಜಸ್ವ
- 6 ಂಗತಃ ಕಾಂತಾ ಶೀಲಾಸಮಭವೇನ್ಮನೇ | ಯದಂಘ್ರಿಗಣನೇನೈವ ಮ
- 7 ರುತ್ಯಾನ್ಯಾಜ್ಯಮಾಪಜಾ || ೪ || ಬಲಃ ಪಾತಾಳಸಾಮ್ರಾಜ್ಯಂ ಶಕ
- 8 ಷೋ ಯೇನಸೂದಿತಃ | ಯದಘ್ನಂಕೋಭೋಗಿಭೋಗೇದೃತ್ಯತೇದ್ಯಾ
- 9, ಪಿ ಸುಂದರಃ || ೫ || ತಸ್ಮಾತ್ಸಮಭವದ್ವರ್ಣಸ್ತು ರೀಯೋ ಧರ್ಮಸಂಕುಲಃ

- 10 ಸದಾಚಾರರತಾಸ್ತದ್ವ ದ್ವಿಜಸೇವಾ ಪರಾಯಣಾಃ ||೬|| ಭೂಪಾಲಾಸ್ತ
11 ತ್ರಸಂಜಾತಾಃ ಶಾರ್ವಾದಾರ್ಯಗುಣಾನ್ವಿತಾಃ | ವಿನೀತಾಃ ಶಿಕ್ಷಿತಾಶಾಂ
12 ತ್ತಾಸ್ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ | ತದ್ವರ್ಗೋ ದವರಾಜಾಖ್ಯೋ ಬಹು
13 ಬಾಹುಪರಾಕ್ರಮಃ | ಅಮಾತ್ಯಃ ಕೃಷ್ಣರಾಜಸ್ಯ ಬಭೂವ ರಿಪು
14 ಮರ್ದನಃ | ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭವತಿಂಚಿತಾಪ್ಯಯ ಆಹವೇ | ಆಕ್ರಂ
15 ಮ್ಯೋದಯತ್ಯಲಾಭ್ಯಂ ದುರ್ಗಂ ಗಜಪತೇಃ ಪ್ರಿಯಂ ||೭|| ತತ್ರಾದ್ಯಗ್ನಿ
16 ಜಯಂಪ್ರಾಪ್ಯ ಕೃಷ್ಣರಾಯಮತೋಪಯುತ್ || ಶ್ರೇತಥತ್ರಾದಿಕಂ ರಾ
17 ಜ ಚಿಂತಂ ಯಸ್ಮೈಪ್ರದತ್ತವಾನ್ ||೧೦|| ಸ್ಯುಃಕಾಮಿನೀಂ ಸ್ವತನು ಕಾಂ
18 ತ್ತಿಭಿರಾಕ್ಷಪಂತ್ರೀಂ ಶ್ರೀ ದೇವರಾಜತಲಕೋ ನವನೀರಜಾಕ್ಷಂ | ಕಲ್ಯಾ
19 ಣಿನೀಂ ಕಮಲನಾಭ ಯವಾಬ್ಧಿಕನ್ಯಾಂ ಮಂಗ್ಗಾಬ್ಧಿಕಾ ಮುದವ
20 ಹದ್ಯಹುಮಾನಶೀಲಾಂ ||೧೧|| ತನ್ಯಾಂ ತ್ತಪೋಭಿರಧಿಕೈರುದಭೂ
21 ದ್ಯಶಸ್ವೀ ಶ್ರೀಚಿಂತ್ಯ ರಾಜನ್ಯಪತಿ ಬಲು ದವರಾಜಾತ್ | ಶ್ರೀರಾಮರಾ
22 ಜ ನೃಪತೇಃ ಕ್ವಿಲ ಕೃಷ್ಣರಾಜಜಾಮಾತುರಗ್ಯುಹುಕಿಮಾ ಸ ಬಭೂ
23 ವ ಮಂತ್ರೀ ||೧೨|| ಜಗದ್ವಿಖ್ಯಾತಶಾರ್ವಸ್ಯ ಚಿನ್ನಾ ರಾಜಮಹೀಪತೇಃ
24 ಬ್ರಂಹ್ಮಣ್ಯಃ ಕೀರ್ತಿಮಾರ್ಜ ಜೈಷ್ಠೋ ಜಗ್ಗೇ ಚಪ್ಪನಾಯಕಃ ||೧೩||

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

- 25 ಅದ್ವಿತೀಯೋದ್ವಿತೀಯೃಶ್ಚ ಶ್ರೀಮಾರ್ಜ ಚಿನ್ನ ಚವಪುಭುಃ | ಮೌಳಿರತ್ನಂ
26 ಮಹೀಪಾನಾಂ ಸಂಜಾತಃ ಕುಲನಾಯಕಃ ||೧೪|| ಸಚಿನ್ನ ರಾಜಭೂ
27 ಪಾಲೋ ರಾಮರಾಜಾಂಗ್ವಯಾಭೃತಂ | ಪ್ರಚಂಡತರ ದೋರ್ದಂ
28 ಡ್ಧ ದಂಡಿತಾರಾತಿ ಮಂಡಲಃ ||೧೫|| ಆಸೇತೋದ್ರಾವಿಡಾರ್ ಭೂ
29 ಮಿ ಪಾಲಾಂತ್ಯಕ್ರೇವಶೀಸ್ಯಯಂ | ರಾಮರಾಜಾಂಗ್ವಯೋರಾಯಂ (?)
30 ತಂಜಾಪುರಾಂ ಮಹಾಮನಾಃ ||೧೬|| ನಿವಾಸಮಕರೋದ್ರಾಜಾ
31 ರಾಜ್ಯಂ ಧರ್ಮೇಣ ಪಾಲಯ್ ತತಃಶ್ಚಪ್ಪಭೂಪಾಲೋ ರಾಜ್ಯಂ
32 ಚಕ್ರೇ ಸುಧಾರ್ಮಕಃ ||೧೭|| ಪಿತುರ್ಮತಿಯತ್ರ ಚಕ್ರೇ ಶ್ರೀಮಾರ್ಜ ಚಿನ್ನ ಚ
33 ವಪುರಾಟ್ | ಸೋಯಂ ಚವಪುಭೂಪಾಲೋ ರಾಜ್ಯಂ ದತ್ತಾ
34 ನುಜಾಯಪ್ತೆ ||೧೮|| ಕುಂಭಕೋಣೇ ಸ್ವಯಂರಾಜಾ ವಾ
35 ಸಂಚಕ್ರೇ ತಪಶ್ಚರಣ | ಶ್ರೀಮಾರ್ಜ ಚಿನ್ನ ಚವಪುಭೂಮಹೀಪಾಲೋ
36 ತಿ ಧಾರ್ಮಕಃ ||೧೯|| ಬಲಭದಾತ್ಮಪ್ಪಯವ ರರಾಜ ಬಹುಭಿರ್ಗು
37 ಣೈಃ | ವಿರಕ್ತೋ ವಿಷ್ಣು ಭಕ್ತಶ್ಚ ದಾನಶಾಂಡೋಜಿತೇಂದ್ರಿಯಃ
38 ||೨೦|| ದಕ್ಷಿಣದ್ರಾವ್ಯರಕಾವಾಸೀ ಶ್ರೀಕೃಷ್ಣ ಶರಣೋಭವತ್ | ಸಶ್ರೀ
39 ಚಿಂತ್ಯ ಚವಪುಭೂ ಮಹೀಪತಿಲಕಸ್ಯಯಂ | ಬುತ್ಯಗ್ನಿಬಾಣ
40 ಭೂಸಂಖ್ಯಾಗಣಿತೇಶಕಜನ್ಮನಾ | ಅನಂದವತ್ಪರೇ ರಾಮ
41 ನವಮ್ಯಾಂ ಹೃಷ್ಯಮಾನಸಃ ||೨೧|| ರಾಮಾಭಿಷೇಕಸಮಯೇ ಶ್ರೀ
42 ರಾಮವ್ಯಾಸನಂನಿಧಾ ಶ್ರೀಮತ್ಪರಮಹಂಸಾಬ್ಧಿಪರಿವ್ರಾಡೀ
43 ಶತಾಜುಷಾಂ | ಪದವಾಕ್ಯಪ್ರಮಾಣಾಬ್ಧಿಪಾರೀಣಾನಾಂ ನಿರಂಕು
44 ತಂ ಶ್ರೀಮದ್ವೈಷ್ಣವನಿದ್ಧಾಂತ್ರಸ್ಥಾ ಪನಾಚಾರ್ಯತಾಜುಷಾಂ | ರಾಮ
45 ಚಂದ್ರಪದಾಂಭೋಜ ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ | ರಘುನಂದನಶಿ
46 ಪ್ಯ ಶ್ರೀಸುರೇಂದ್ರಾಬ್ಯ ತಪಸ್ವಿನಾಂ ||೨೫|| ನಿಜಾಂತ ವಾಸಿನೇ ಮಧ್ಯಸಿ
47 ದ್ಧಾಂತಾಭೋರಪದೇಶಿನೇ | ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರಾಯ ವಿಜಯೀಂದ್ರಾಬ್ಯಯಾ

(3ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

- 48 ಗಿನೇ | ಮಂತ್ರಿಭಿಃಶಾಸ್ತ್ರತತ್ತ್ವಗೈಃ ಪುರೋಹಿತಪುರೋಗಮೈಃ | ಪುತ್ರಪೌತ್ರ
49 ಸುಹೃದ್ವಾತ್ಯಭಾರ್ಯಾಬಂಧುಸಮನ್ವಿತಃ | ಕುಂಭಕೋಣಮರೇನಿತ್ಯ
50 ದೀಪಾರ್ಧಂ ಪಾರಿಸಂನಿಧಾ | ಪ್ರಾಚೀನಸ್ಥೀಯಭೂಪಾನಾಮನೇಕಸುಕೃತಾ

- 51 ಪ್ರಯೇ ||೨೮|| ಪುತ್ರಪೌತ್ರಪುತ್ರಾಧಿರಾಜಾನಾಂರಾಜ್ಯವ್ಯಧೃಯೇ
 52 ಕಾಪೇರೀಪುಣ್ಯತೀರ್ಥಾದಿ ನಾನಾದೇವಾಲಯಾವೃತೇ ||೨೯|| ಸಾಕ್ಷಾತ್ಕೃತಕುಂಠ
 53 ನಿಲಯಶಾರ್ಙ್ಗಪಾಣಸಮಾಗಮೇ ಕಾಶೀಕ್ಷೇತ್ರಾದಿಕೇತುಸ್ಕ ಕುಂಭಕೋಣೇ
 54 ಮಹಸ್ಥಳೇ ಕಾಪೇರಾಃ ದಕ್ಷಿಣೇಭಾಗೇಬೃಹ್ಮದೇವಾಲಯಸ್ತುಚಾ ಪುತ್ರರೇ
 55 ಹರಿನದ್ಯಾತ್ವಾತ್ಮತತ್ವೇರಶ್ವಸಮೀಪತಃ ||೩೦|| ಮಾರ್ಗಸ್ಯ ಪಶ್ಚಿಮೇ ಭಾಗೇ
 56 ಪೂರ್ವೇಭಜನಪದ್ಧತೇಃ | ತೇಷಾಂಮಧ್ಯಪ್ರದೇಶೇತೂ ಸ್ಥಿತಾಭೂಮಿದ್ವಿವೇಲಿಕಾ
 57 ಲೋಕಸಂಖ್ಯಾಪರಿಮಿತೀರ್ಗಣನೇಯತ್ರಕಾರಣಂ | ದಂಡ್ವಸ್ತೇನೈವಮಾಣೇನ ಪ್ರಾ
 58 ದಾಂನೃಮಿದ್ವಿವೇಲಿನಾಂ | ನಾನಾವೃಕ್ಷಸಮಾಯುಕ್ತಾಂಮಾರಾಮಪ್ರತಿಮಾಂ
 59 ತಥಾ ನಿಧಿಸ್ಥೇಪಪಾಷಾಣಸಿದ್ಧಸಾಧ್ಯಸಮಸ್ತಿತಾಂ ||೩೧|| ಅಕ್ಷೀಣಾಗಾಮಿಂ
 60 ಸಂಯುಕ್ತಾ ಆ ಮಾರ್ಕ್ಯಾಂಡೇದುತಾರನಂ | ಶಿಷ್ಯಪ್ರಶಿಷ್ಯಸಂಭೋಗೇ ಯೋ
 61 ಗ್ಯಾಂ ವಿನಿಮಯೋಚಿತಾಂ | ದಾನಾರ್ಥಧರ್ಮವಿಕೀರ್ತಿಯೋಗ್ಯಭೋಗ್ಯ ಸಮ
 62 ಸ್ತಿತಾಂ ಭೂಯಸೇಶ್ರೇಯಸೇಪ್ರಾದಾತ್ ಸಹಿರಂಜ್ಯೋದಕಧಾರಯಾ ||೩೨|| ಶ್ಲೋ
 63 ಕಾವತ್ವಾದಿಮತ್ಸೋಕ ಮಾರಭ್ಯಗಣನೇಕೃತೇ | ವಿದ್ಯಂತೇತಾಂಮೃ ಪತ್ರೇಸ್ತು ಸಪ್ತ
 64 ತ್ರಿಂಶತ್ಸಹಾಫುನಾ ||೩೩||

ಶ್ರೀ ರಾಜಗೋಪಾಲ

(ಇದರ ಮಗ್ಗುಲಲ್ಲಿ ಎರಡು ವರಾಹಗಳಿವೆ)

65. ಸಾಕ್ಷಾ ಚಿಂನ್ನಚವಪ್ತಾ ಬೃಹ್ಮಮಹೀಪನಕೃದಾಜ್ಯಯಾಮಂತ್ರೀರಾಜಾಜ್ಯ
 66. ಯಾ ಚಾಪಿತಾಂಮೃಪತ್ರಂ ವಿಧಾಯಚಾ ತಂದ್ರಾಪ್ತಾ ಬಹುಸಂತುಪ್ತಃ
 67. ಸ್ವಾಮಿನಃ ಪಾದಯೋನೈಪಃ | ಭಕ್ತ್ಯಾ ಸಮರ್ಪಯಾಮಾನ ತಾನನಂ ತಾಂಮೃಕಂ
 68 ತದಾ ಶ್ರೀಕುಂಭಕೋಣ ಸಂವತ್ಸಸ ಮಹಾಲಿಂಗ್ಗತನೂಭವಃ ಕುಂಭಲಿಂಗ್ಗಯ
 69 ತಿ ಬ್ರಹ್ಮತೋ ವೈಲಿಖತ್ತಾಂಮೃಶಾಸನಂ | ದಾನಪಾಲನಯೋರ್ಮೃಧೈ ದಾನಾಭೈ
 70 ಯೋನುಪಾಲನಂ ದಾನಾಸ್ಯಗ್ಗಮಪಾಪೋತೀ ಪಾಲನಾದಜ್ಯತಂಪದಂ || ಸಾಮಾ
 71 ನ್ಯೋಯಂ ಧರ್ಮಸೇತೋನೈಪಾಣಾ ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ ಸರ್ವಾನೇತಾಃ
 72. ಭಾವಿನಃ ಪಾರ್ಥಿವೇದ್ರಾಃ ಭೂಯೋಭೂಯೋ ಯಾಚತೇರಾಮಚಂದ್ರಃ || ಸ್ವದ
 73. ತ್ವಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣಸ್ವದತ್ತಂ
 74 ನಿಷಲಂಭವೇತ್ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವ್ಯಾಯೋಹರೇತ ವನುಂಧರಾಂ ಪಶ್ಚಿವರ್ಷ
 75 ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕೃಮಿಃ ||

I-B—

ಶ್ರೀ

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಖಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲोक्यನಗರಾ
2. ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ || ಹರೇಲಿಲಾವರಾಹಸ್ಯ ದ್ವಂ
3. ನ್ಧ್ರಾ ದ್ವಜಸ್ತಪಾತುಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ ಧಾತ್ರಿಛತ್ರಶ್ರಿ
4. ಯಃ ಸಮಾಚಾರಾಚರಂ ವಿಶ್ವಂ ಸಂಭೂತಂ ಜಗದ್ಜಲಾ ಯ
5. ತೋ ಗಂಗಾಜಗನ್ಮಾತಾ ಸಂಭೂತಾ ಲೋಕಪಾವನಿ | ಯದ್ವಜಸ್ತ
6. ಪಗತಃ ಕಾಂತಾ ಶಿಲಾಸಮಭವನ್ಮುನೇ | ಯದ್ವಿಗಣನೇನೈವ ಮ
7. ಕ್ವಾಪ್ರಾಜ್ಯಮಾಪ್ತಾ || ೪ || ಬಲಿಃ ಪಾತಾಲಸಾಪ್ರಾಜ್ಯಂ ಶಕ
8. ಟೋನಸುದಿತಃ | ಯದ್ವಶ್ಯಂಕಯೋಗಿಭೋಗಹೃದಯತಥಾ
9. ಪಿ ಸ್ತುಹಃ || ೫ || ತಸ್ಮಾತ್ಸಮಭವದ್ವರ್ಣ ಸ್ತುರೀಶ್ಯೋ ಧರ್ಮಸಂಕುಲಃ
10. ಸದಾಚಾರರತಾಸ್ತದ್ವ ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ || ೬ || ಭೂಪಾಲಾಸ್ತ
11. ತ್ರಸಂಜಾತಾಃ ಶೌರ್ಯದೈರ್ಯಗುಣಾನ್ವಿತಾಃ | ವಿನಿತಾಃ ಶಾಸ್ತರಿತಾಶಾ
12. ತಾಸ್ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ | ತದ್ವರ್ಗೋ ದವರಾಜಾಶ್ಯೋ ಬಹು

13. बाहुपराक्रमः । अमात्यःकृष्णराजस्य बभूव रिपु
14. मर्दनः । प्रतापरुद्रमत्तेभपतिं जित्वाय आहवे । आकं
15. म्योदयशैलाख्यं दुर्गगजपतेः प्रियं ॥ ९ ॥ तत्राद्यग्वि
16. जयंप्राप्य कृष्णरायमतोषयत् ॥ श्वेतलज्जादिकं रा
17. जचिह्नं यस्मैप्रदत्तवान् ॥ १० ॥ स्वःकामिनी स्वतनु कां
18. स्तिभिराक्षिपन्तीं श्रीदेवराजतिलको नवनीरजाक्षं । कल्या
19. णिनीं कमलनाभयिवाब्धि कन्यां मंगगाब्धिकामुदव
20. हद्बहुमानशीलां ॥ १ ॥ तस्यां तपोभिरधिकैरुदभू
21. द्यशस्वी श्रीचिन्नराजनृपतीखलु दवराजात् । श्रीरामरा
22. जनृपतेः किलकृष्णराजजामातुरग्रथमहिमा स बभू
23. व मंत्री ॥ १२ ॥ जगद्विख्यातशौर्यस्य चिन्नराजमाहीपतेः
24. ब्रह्मण्यःकीर्तिमान्ज्येष्ठोज्ञे चवप्प नायकः ॥ १३ ॥

II-A—

25. अद्वितीयोद्वितीयश्च श्रीमान् चिन्नचवप्रभुः । मौलिरत्नं
26. महीपानां संजातः कुलनायकः ॥ १४ ॥ सचिन्नराजभू
27. पालो रामराजाज्ञययाभृशं । प्रचंडतर दोर्दं
28. इर्दंडिताराति मंडलः ॥ १५ ॥ आसेतो द्राविडान्भू
29. मि पालांश्चक्रेवशेस्ययं । रामराजगण्डयतोराय (?)
30. तंजापुर्या महामनाः ॥ १६ ॥ निवासमकरोद्राजा
31. राज्यं धर्मेण पालयन् ततःश्चवप्पभूपालो राज्यं
32. चक्रे सुधार्मिकः ॥ १७ ॥ पितुर्मतिं यत्रचक्रेश्रीमान्चिन्नच
33. वप्पराट् । सोयं चवप्पभूपालो राज्यं दत्त्वा
34. नुजायवै ॥ १८ ॥ कुंभकोणे स्वयं राजा वा
35. संचक्रे तपश्चरन् । श्रीमान् चिन्नचवप्पाख्य महीपालो
36. तिधार्मिकः ॥ १९ ॥ बलभद्राकृष्णयिव रराज बहुभिर्गु
37. णैः । विरक्तो विष्णुभक्तश्च दानशौडो जितेंद्रियः
38. ॥ २० ॥ दक्षिणद्वारकावासी श्रीकृष्णशरणोभवत् । सश्री
39. चिन्नचवप्पाख्यमहीपतिलकस्वर्यं । ऋत्वग्निबाण
40. भूसंख्यागणिते शकजन्मना । आनन्दवत्सरे राम
41. नवम्यां हृष्टमानसः ॥ २२ ॥ रामाभिषेकसमये श्री
42. रामव्याससंनिधौ श्रीमत्परमहंसाख्य परिव्राडी
43. शताजुषां । पद्वाक्यप्रमाणाब्धि पारिणानां निरंकु
44. शं श्रीमद्वैष्णवसिद्धांतं स्थापनाचार्य ताजुषां । राम
45. चंद्रपदांभोज पूजकानां मुदासदा । रघुनंदनशि
46. ष्यश्रीसुरेंद्राख्य तपस्विनां ॥ २५ ॥ निजांस्तवासिने मध्वासि
47. द्धांतार्थोपदेशिने । सर्वतंत्रस्वतंत्राय विजयींद्राख्यया

III-A—

48. गिने । मंत्रिभिः शास्त्रतत्त्वज्ञैः पुरोहितपुरोगमैः । पुत्रपौत्र
49. सुहृद्भातभार्याबंधुसमन्वितः । कुंभकोणमठेनित्य
50. दीपार्थं वारिसंनिधौ । प्राचीनस्वीयभूपनामनेकसुकृता
51. तये ॥ २८ ॥ पुत्रपौत्रप्रपौत्रादि राजानांराज्यवृद्धये

52. कावेरीपुण्यतीर्थादि नानादेवालयवृत्ते ॥ २९ ॥ साक्षाद्वैकुण्ठ
53. निलयशार्ङ्गपाणिसमागमे काशीक्षेत्रादिके तस्मिन् कुम्भकोणे
54. महस्थले कावेर्याः दक्षिणे भागे ब्रह्मदेवालयस्य चा वृत्तरे
55. हरिनद्याश्चातत्तीरश्चसमीपतः ॥ ३१ ॥ मार्गस्यपश्चिमे भागे
56. पूर्वभजनपद्धतेः । तेषां मध्य प्रदेशे तु स्थिताभूमिद्विवेलिका
57. लोकसंख्या परिमिती गणने यत्रकारणं । दृङ्गस्तेनैवमाणेन प्रा
58. दाम्बूमिद्विवेलिनां नानावृक्षसमायुक्तामारामप्रतिमां
59. तथा निधिनिक्षेपपाषाणसिद्धसाध्यसमन्वितां ॥ ३४ ॥ अक्षीणागामि
60. संयुक्ता आ मात्तङ्गिदुतारनं । शिष्यप्रशिष्यसंभोगयो
61. ग्यां विनिमयोचितां । दानार्थधर्मविक्रीतियोग्य भोग्यसम
62. न्वितां भूयसे श्रेयसे प्रादात् सहिरण्योदकधारया ॥ ३६ ॥ इलो
63. कावत्रादिमहलोकमारभ्यगणनेकृत । विद्येत्तत्तान्न पत्रेस्मिन् सत
64. त्रिंशत्सहस्राणि ॥ ३७ ॥

श्री राजगोपाल

65. साक्षाच्चिन्नचवप्पाख्यमहीपसकुदाज्ञयामंजीराजाज्ञ
66. याचापिताम्रपत्रं विधायचा तदृष्वाबहुसत्तुष्टः
67. स्वामिनः पादयो नृपः । भक्त्यासमर्पयामासशासनं तान्त्रकं
68. तदा श्रीकुम्भकोण संवास महालिङ्गतनूभवः कुम्भलिङ्गाय
69. तिख्यातो व्यलिखत्तांशशासनं । दानपालनयोर्मध्ये दानाद्
70. योनुपालनं दानास्वर्गे मवाप्नोती पालनादच्युतंपदं ॥ पामा
71. न्योयं धर्मसतोनुपाणा कालेकाले पालन्यो भवद्भिः सन्नितात्
72. भाविनः पार्थिवेद्रान् भूयोभूयोयाचतेरामचंद्रः ॥ स्वद
73. त्ताद्विगुणं पुण्यं परदत्तानु पालनं परदत्ताप हारेणस्वदत्तं
74. निषलं भवेत् ॥ स्वदत्तां परदत्तां वा योहरेत वसुंधरां षष्टिवर्ष
75. सहस्राणि विष्टार्या जायतेकुमिः ॥

Transliteration.

I-B—

1. namas-tumgga śrāch-chumbbī chandīa-chāmara-chāravē । trālōkya nagarā-
2. rambha mūla-stambhāya Śambhavē ॥ Harēr līlā Vairāhasya dam-
3. nthrā damddas-sapātu vah । Hēmādri kalaśā yatīa dhātīi chhatra-śriya-
4. m dadhau । yasināch-chaiācharām viśvam sambhūtām jagadamjaśā ya-
5. tō Gamggā jagammātā sambhūtā lōkapāvanī । yadīajas sa-
6. mggatah kāmttā śīlāsam abhavēn munē । yadamghī-gananēnaiva Ma-
7. rūtvan rājyamāpachā ॥ 4 ॥ Balih pātāla sāmīnrājyam Śaka-
8. tō yēna sūditah । yadaghryamkkō lōgi-bhōgē drīsyatē dyā-
9. pi sumddāyah ॥ 5 ॥ tasnāt samabhavad varnas-tuīyyō dhāima samkulah
10. sadāchāraratās tadīa dviya-sēvā-parāyanāh ॥ 6 ॥ bhūpālās-ta-
11. tra samjātāh sauryaudāya gunānvitāh । vinitāh śikshitā śam-
12. ttās-tamtrajñānēdhikānnah । tadvaigō Davaijākhyō bahu-
13. bāhu parākramah । amātyah Kīshna Rājasya babhūva npu-
14. mardanaḥ । Prātāparudīa mattēbha patim utvā ya āhavē । ākīam-
15. my-ōdaya śaulākhyaḥ duggam Gajapatēh piyam ॥ 9 ॥ tatradīyag-vi-
16. jayam prāpya Kīshna rāyam atōshayat ॥ śvēta-chhatīādīkam rā-

17 ja chinham yasmai pradattavān || 10 || svah kāmīnīm svatanu kām-
 18 ttiḥbhū ākṣhipamttīm śrī Dēvaājā tilakō navanirājākṣham | kalyā-
 19 nīm Kamalanābha yivābhī kanyām Mamggābbikā mudava-
 20 had bahumānaśīlām || 11 || tasyām ttapōbhīr adhikair udabhū-
 21 d yaśasvī śrī Chinmnarāja nripatī khalu Devarājāt | śrī Rāmārā-
 22 ja nripateḥ kila Kīṣhnarāja jāmātū agrya mahīnā sa babhū-
 23 va mantī || 12 || jagad vikhyaṭa śauiyasya Chinmnarāja mahīpatēḥ
 24 brahmanvah kīrtmān jyēsthō jagñē Chavvappa nāyakah || 13 ||

II-A—

25 advitīyō dvitīyaścha śrīmān Chinnachava prabhū | mauḥi-ratnam
 26 mahīpānām samjātah kulānāyakah || 14 || sa Chinnaarāja bhū-
 27 pālo Rāma rājāgñyayā brisam | piachamda tara dordam-
 28 dda damdditārati mamddalah || 15 || ā Sētō Drāvīdān bhū-
 29 mi-pālāmś chakrēvaśē sya-yam | Rāma-rājāgñya yto Rāyam
 30 Tamjāpuyām mahāmanāḥ || 16 || nivāsamakarōd rājā
 31 iāyam dhamēna pāyan tataḥ Chavyappa bhūpālō rājyam
 32 chakrē sudhāmīkah || 17 || pitur-matim yatra chakrē śrīmān Chinna-
 33 vapparāt | sōyam chavappa bhūpālō rājyam datvā-
 34 nujāyavai || 18 || Kumbhakhōnē svayam rājā vā-
 35 samchakrē tapaśchayan | śrīmān Chinna Chavappākhyā mahīpālō-
 36 ti dhārmīkah || 19 || Balabhadrat Kṛṣṇa yiva rarāja bahuōbhīr-gu-
 37 nah | viraktō Vishnubhaktaścha dāna śaumādō jītmēdīyah
 38 || 20 || Dakṣhina- Dvārakāvāsī śrī Kṛṣṇa śaranō bhavat | saśrī
 39 Chinna Chavappākhyā mahīpa tilaka-svayam | rit-vagni-bāna-
 40 bhū samkhyā ganitē sakājanmanā | Ānamda vatsarē Rāma-
 41 navamyām brisṭhamānasah || 22 || Rāmabhīṣhēka-samayē śrī
 42 Rāma-Vyāsa samnīdhau śrīmat parama hamsākhyā parivrādi-
 43 śa tājushām | padavākya-pramānābdi-pārīnānām niramkku-
 44 śam śrīmad Vāishnava siddhāmtta sthāpanāchārya tājushām | Rāma-
 45 Chamdra padāmbhōja pūjakānām mudāsada | Raghunānmdana śi-
 46 shya śrī Suēmdrākhyā tapasvinām || 25 || nujāmttavāsinē Madhva-si-
 47 ddhāmttārthōpadēśinē | sarva tamtra svatamtrāya Vijayīmdrākhyā yā-

III-A—

48 gñē | mantībhīḥ śāstra tatvagñair purōhita purōgamaiḥ | phutra-pautra-
 49 suhrīd-bhīātri-bhāiyā-lamdhū-samanvitah | Kumbhakōna-mathēnitya
 50 dipārtham vām samnīdhau | piāchinasvīya bhūpānām anēka sukritā
 51 ptayē || 28 || putra-pautra piapautrādi rājānām rājyavriddhayē
 52 Kāvēiḥ punyatūtthādi nānā dēvalayāvītē || 29 || sākshād Vāikumtha
 53 nīlaya Sārnāpāni samāgamē Kāśīkshētiādīkē tasmin Kumbhakōnē
 54 mahāsthalē Kāvēryāḥ dakṣhīnē bhāgē Brahma dēvalayasya chā vuttarē
 55 Harmadyāśchā tat-tīraschā samīpataḥ || 31 || māgasya paśchinne bhāgē
 56 pūrvē | bhajanapaddhatē | tēshām madhya-pradēśē tū sthītābhūmī dvivē-
 57 lkā
 57 lōkasamkhyāpānūmtir ganānē yatra kāranam | damddastēnava mānēna
 58 prā-
 58 dāpn-bhūmī dvivēlūnām | nānā-vriksha samāyuktāmm ārāma pratunām
 59 tathā nīdhī-mikshēpa-pāshapa siddha sādhyā samanvitām || 34 || akṣhīpā-
 59 gāmīn

- 60 samyyuktā ā māttāmdēdu tāranam | śishya praśishya sambhōga yō-
 61 gyam vinimayōchitam | dānārtha dharina-vikriti yōgya-bhōgya sama-
 62 nvitām bhūyasē srēyasē prādāt sahiramnyōdaka dhārayā || 36 || slō-
 63 kāvatrādima-slōkainārabhya gananēkritē | vidyampttē tāmra patirēsmi
 sapta-
 64 trimsat sahāpunā || 37 ||
- śrī Rāja Gōpāla
- 65 sākshā Chimna Chavappākhya mahīpa sakudāgnayā mamti rājāgnā-
 66 yā chāpi tāmrapatram vidhāyachā tam drishvā bahu samttushtah
 67 svāminah pādayōnripah | bhaktyā samapayāmāsa sāsanam tāmtrakam
 68 tadā śrī Kumbhakōna samvāsa Māhālmggā-tanūbhavah Kumbhalmggā yī-
 69 ti khyātō vyalikhat tāmra sāsanam | dāna-pālanayōi madhyē dānāch-chi-
 70 yōnupālanam dānā-svaṅgam avāpnōti pālanād achyutam padam || sāmā-
 71 nyōyam dhamasētō nripānā kālē kālē pālanīyō bhavadbhūh saavān ētān
 72 bhāvinah pārthivēdrān bhūyō bhūyō yāchatē Rāmachandiah || svada
 73 ttā dvigunam punyam paradattānupālānam paradattāpa-hārēna svadattam
 74 nishalam bhavēt || sva-dattām para-dattām vā yōhāētā vasumdhārām sha-
 shli-vaisha
 75. sahasrāṇi viśthāyām jāyatē kumih ||

Note.

The present grant consists of three plates, each measuring 10½" by 8½" The date, most of the contents as also the donor and the donee mentioned in the record are similar to those mentioned in the previous record. The grant made consisted of two *velis* of land (specified), as measured by a pole of 14 feet, at the holy place Kumbhakōna adorned with the Kāvēri and various temples surpassing Kāsi in sanctity and forming the abode of the god Śārnga-pāni, the lord of Vaikuntha. It was made with all the usual rights for the welfare of the donor's ancestors, the donor himself and his posterity as a provision for the maintenance of perpetual lamps in the matha at Kumbhakōna. The number of verses is given as 37. By order of Chimna Chavappa, his minister got the plates ready and the Chief presented them to the svāmi with great devotion. The engraver was Kumbhalinga of Kumbhakōna, son of Mahālinga. After the stanza giving the number of verses, occur two figures of the boat and the signature *Śrī Rājagōpāla*.

29

Tenth copper plate record in the same matt
 Telugu language and characters. Single plate. Size 11" × 7½"

ಅದೇ ಮರದಲ್ಲರವ ಹತ್ತನೆಯ ತಾಮ್ರಶಾಸನ

ತೆಲುಗು ಅಕ್ಷರ ಮತ್ತು ಭಾಷೆ, ಒಂದು ಹಲಗೆ

ಪ್ರಮಾಣ ೧೧" × ೭½"

(ಮುಂಭಾಗ) —

(ದೊಡ್ಡ ಅಕ್ಷರಗಳಲ್ಲಿ) ಶ್ರೀ ಮುದ್ದಳಗಾದ್ರಿ ಅಯ್ಯಪ್ಪಾಯ

- 1 ಶ್ರೀರಸ್ತು || ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ
- 2 ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಸ್ಯಸ್ತಿ
- 3 ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ಪಷಂಖಲು ೧೬೦೭ ಅಗುನ

4. ನೇಟ ಸಿದ್ಧಾರ್ಥನಾಮ ಸಂವತ್ಸರಂ ಮೈಶಾಖ ಶುದ್ಧ ಅಕ್ಷ ೩ ಶುಕ್ರವಾರಂ
 5 ರೋಹಿಣಿ ನಕ್ಷತ್ರ ಪುಣ್ಯಕಾಲ ಫುಂದು ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪ
 6 ರಿವಾಜಕಾಚಾರ್ಯರೈನ ಪದವಾಕ್ಯಪ್ರಮಾಣ ಪಾರಾವಾ
 7 ರ ಪಾರಂಗತ ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರರೈನ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ
 8 ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯರೈನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರದೇವುನ ದಿವ್ಯ ಶ್ರೀಪಾ
 9 ದ ಪದ್ಮಾರಾಧಕುಲೈನ ಶ್ರೀಮತ್ಸುಧೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡೆಯಲ ಕರ
 10 ಕಮಲಸಂಪಾತುಲೈನ ಶ್ರೀಮದ್ರಾಘವೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡೆಯಲ ವ
 11 ರ ಕುಮಾರಕುಲೈನ ಶ್ರೀಪದ್ಮೋಗೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡೆಯಲ ದಿವ್ಯ
 12 ಶ್ರೀ ರಘುಪತಿ ಭಂಡಾರಾನಿಕಿ ವಿಶ್ವನಾಥ ನಾಯನಿ ಮುದ್ದಳಗಾಧ್ರಿನಾ
 13 ಯನಿಗಾ: ಶ್ರೀರಂಗನಾಯಕುಲ ಸಂನಿಧಿನಿ ಚಂದ್ರಪುಷ್ಕರಣ
 14 ತೀರಸುಂದ್ರು ಮಾಪೆದ್ದಲಕು ಸುಕೃತಮುಗಾನು ಸಹರಣಯೋ
 15 ದಕ ದಾನಧಾರಾ ಪೂರ್ವಕಮುಗಾನು ದಕ್ಷಿಣರಾಷ್ಟ್ರಮುಲೋನು ತಾಂ
 16 ಮೃಪರ್ಣತೀರಮಂದ್ರು ಆರಾಂಒಣ್ಣ ಅನೇ ಗ್ರಾಮಂ ತೆಲುಪುಲು
 17 ಒಂ ಮಾಳ್ವಕುಂನ್ಯೂ ರಂಗಕ್ಷೇತ್ರಮಂದ್ರು ಚತ್ರವಿಧಿ ದಕ್ಷಿಣಗೋಪರಾ
 18 ನಿಕಿ ಪಡಮುಚಿ ದಿಕ್ಕುನ ಪುಂಡೆ ರಾತಿಮರಮುಂನೂ ರಂಗನಾಯ
 19 ಕುಲಕ. ಪ್ರತಿಗಾನು ಮಾ ಪೆದ್ದಲಕು ಸುಕೃತಮುಗಾನು ಧಾರಾಪು
 20 ವರ್ಕಮುಗಾನು ಯಿಚ್ಚಿನಾರಂಗನಕ ನಿದಿನಿಕ್ಷೇಪ ಜಲತರುಪಾಪಾ
 21 ಣಕ್ಷಿಣ್ಯ ಆಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯಲು ಮೊದಲೈನ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಮ್ಯ
 22 ಮುಂನೂ ಶಿಷ್ಯಪಾರಂಪರ್ಯಮುಗಾನು ಅಚಂದಾರ್ಕಸ್ಥಾಯಿಗಾನು
 23 ಅನುಭವಿಂಚ್ಚುಕೊನಿ ಪುಂಡೆಗಲವಾರು ಯಿಟನೇ ಧಾರಾಪುರ್ವಕ
 24 ಮುಗಾ ಯಿಚ್ಚಿನಾರಂಗನಕ ಸುಖಾನ್ಯ ಅನುಭವಿಂಚ್ಚುಕೊನಿ ಪುಂಡೆದಿ
 25 ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ
 (ಹಿಂಭಾಗ) —
 26 ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ || ಏಕೈವ ಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾಮೇವ ಭೂಬುಜಾಂ ||
 27 ಸಭೋಜ್ಯಾ ನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾ ವಸುಂದ್ವರಾ || ಸ್ವದತ್ತಾಂ ಪರದ
 28 ತಾಂ ವಾ ಯೋಹರೇತ ವಸುಂದ್ವರಾಂ | ಪಪ್ಪಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ
 29 ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕೃಮಿಃ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ
 30 ದಾನಾಪ್ರೇಯೋನು ಪಾಲನಂ ದಾನಾಚ್ಚರ್ಗಮವಾಪ್ನೋತಿ ಪಾ
 31 ಲ ನಾದಾಪ್ನುತಂ ಪದಂ ||

Transliteration

Front—

Srī Muddalagāḍi ayya viālu.

- 1 Srīr-astu || namas-tumga suās-ghumbi chamdra-ghāmara-chārāvē
 2 traī-lōkya-nagar-āmbha mūlā-stambhāya Sambhavē || svasti
 3. srī vijayābhayudaya Sālīvāhana-śaka-vashambulu 1607 aguna-
 4 nēti Siddhāntthi nāmā samvatsaram Vaisākha suddha Aksha 3 Sukra-
 5 vāram
 6 Rōhini nakshatra punya-kāla mamddu śrīmat parama-hamsa pa-
 7 rivrājaka-chāyulāna pada-vākya-pramāna-pāñā-vā-
 8 ra pāramgata saiva-tamtra-svatambhālāna Śrīmad Vāishnava siddhāntta
 9 prasthāthāpanāchāyālāna śrīmad-Rāmachandra-dēvuni divya śrī pā-
 10 da padmā-rādhukālāna śrīmat Sudhīmdraūthi sī-pāda vadeyala kara
 11. kamala samjātulāna śrīmad-Rāghavēndra tīrtha sī-pāda vadeyala va

- 11 ra kumarukalaina śīmad Yōgīndratīrtha-sī-pāda vadeyala divya
 12 sī Raghupati-bhamdārānī Viśvanātha nāyaṁ Muddalagādri nā-
 13 yaṅgāru Śrī-Ranganāyakula samnīdhim Chēmdra-pushkaraṁ
 14 tīramamddu mā peddalaku sukritamu gānu sa-hiraṇyō-
 15 daka dāna-dhārā pūrvakamugānu Dakshina-rāshtra mulōnu Tam-
 16 raparnī-tīramamddu Ārāmbanna ane grāmam telupulu
 17 600 māllukumnnū Ranga-kshētīramamddu Chitravidhi dakshina gōparā
 18 nī padumate dikkuna vunde Rātīmathamunnū Ranganāya-
 19 kulaku pritiḡānu mā peddalaku sukritamuganu dhārā-pū-
 20 rvakamugānu yichchināram ganaka nidhi nīkshēpa jala-taiu-pashā-
 21 n-akshinya agāmi siddha sādhyalu modalaina ashta-bhōga tēja svāmya-
 22 mumnū sishya pārapayamugānu ā chendīāka sthāyigānu
 23 anubhavamchhukoni vumdagalavāru yitanē dhārā-pūrvaka-
 24 mugā yichchināram ganuka sukhānu anubhavamchhukoni vumdēdi
 25 sva-dattā dvigunam punyam para-dattānu-pālanam para-dattāpahaiēna

Back —

26. svadattam nishphalam bhavēt || ēkaiva bhaginī lōkē sarvēśham ēva
 bhūbhujām ||
 27 na bhōjyā na kasa grāhyā vipra-dattā vasumddharā || sva-dattām
 para-da-
 28 ttām vā yō harēta vasumddharām || shashti varsha-sahasrām
 29. • viśtāyām jāyatē kṛmih || dāna-pālanayōr madhyē
 30 dānā chhrēyōnupālanam dānā chchaigam avāpnōti pā-
 31 lanād achyutam padam ||

Translation

May there be prosperity (Praise of Śambhu).

Be it well On Friday, the third lunar day which was Aksha-Tritiyā of the bright half of Vaiśākha of the year Siddhārthi corresponding to the Śaka year 1602, under the asterism Rohini, (we,) Viśvanātha-Nāyaka's son Muddalagādri-Nāyaka, have granted with gold and pouring of water, in the presence of the god Ranganātha on the bank of the Chandrapushkaraṁ, for the merit of our ancestors, the village Ārāmbanna of the revenue value of 600 *Mālluku*, situated on the bank of the Tāmrarnī in the southern *rāshtra* and the stone matha situated to the west of the south gōpura or tower of the Chitra street of Rangakshēta (Śrīrangam) to the Raghupati treasury of the illustrious paramahansa paṇḍirājākāchārya, padavākyapramāna pārvāra pārangata, sarvatantra svatantra, establisher of the illustrious Vaishnava siddhānta, worshipper of the lotus feet of the god Rāmachandra, Yōgīndratīrtha śrīpāda, son of the illustrious Rāghavēndīa-tīrtha śrīpāda-odeyar, who was the spiritual son of the illustrious Sudhīndīa-tīrtha-śrīpāda-odeyar You may enjoy the eight rights and powers of enjoyment including treasure on the surface or underground, water springs, minerals, imperishables, futures, ready-income and possibilities in succession of your disciples for as long as the moon and the sun endure As we have granted thus with pouring of water, you can happily enjoy the same

[Usual four final verses]

Note.

This and the following record relate to the Madhura Nāyaks. The present record consists of only one plate measuring 11" by 7½" The language is Telugu

The inscription records the grant of a village Ārāmbanna of the revenue value of 600 *mālluku* by Muddalagāḍu Nāyaka, son of Viśvanātha Nāyaka, to the Rāghavēndrasvāmi matt. The signature of the donor appears on the front of the plate

The date of the record Ś1602 Siddhārthi sam Vaisākha su 3 corresponds to Thursday, 3rd April 1679 A D

30

Eleventh copper plate record in the same matt
Telugu language and characters Single plate Size 11" × 8".

ಅದೇ ಮರದಲ್ಲರುವ ಹನ್ನೊಂದನೆಯ ತಾಮ್ರಶಾಸನ

ತೆಲುಗು ಅಕ್ಷರ ಮತ್ತು ಭಾಷೆ

ಪ್ರಮಾಣ ೧೧" × ೮"

(ಮಂಥಾಗ) —

- 1 ಶ್ರೀರಘು || ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ಶ್ರೈ
2. ಶೋಕನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀ
- 3 ವಿಜಯಾಭ್ಯುದಯ ಶಾಲೀವಾಹನಶಕ ಪರ್ವಂಭುಲು ೧೬೧೯
- 4 ಅಗ್ನಿನವೇತಿ ಯೀಶ್ವರನಾಮಸಂವತ್ಸರಂ ಮಾಘ ಶುದ್ಧ ೧೫ ಶುಕ್ರವಾ
- 5 ರಂ ಮಧ್ಯಾಹ್ನ ಮಘಾನಕ್ಷತ್ರ ಪುಣ್ಯಕಾಲಮಂದು ಶ್ರೀಮತ್ತರಮಹಂಸ
- 6 ಪರಿವ್ರಾಜಕಾಚಾರ್ಯಯಿನ ಪದವಾಕ್ಯಪ್ರಮಾಣಪಾರವಾರಪಾರಂಗ
7. ತ ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರಾಲ್ಯನ ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪನಾ
- 8 ಚಾರ್ಯುಕ್ತಿನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರದೇವನಿಧಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕುಲ್ಯನ
- 9 ಶ್ರೀಮದ್ವೈದ್ಯಗೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡಯಲವಾರಿಕರಕಮಲಸಂಜಾ
10. ತುಲ್ಯನ ಶ್ರೀಮತ್ಪೂರೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡಯಲವಾರಿವರಕುಮಾ
- 11 ರುಕುಲ್ಯನ ಶ್ರೀಮತ್ಪೂರೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡಯಲವಾರಿ
12. ದಿವ್ಯಶ್ರೀರಘುಪತಿಭಂಡಾರಾನಿಕ ಶ್ರೀಮದ್ವಿಶ್ವನಾಥನಾಯನಿ ಚೋಕ್ಕ
13. ನಾಥನಾಯನಿವಾರಿ ಪಟ್ಟಮಹಿಷಿಣನ ಮಂಗ್ಮಗಾರು ಶ್ರೀರಂಗನಾಯ
- 14 ಕುಲಸನ್ನಿಧಿನಿ ಚಂದ್ರಪುಷ್ಕರಣೀತೀರವಂದು ಮಾಹೆದ್ದಲಕು ಸುಕೃತ
15. ಮುಗಾನು ಸಹಿರಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕಮುಗಾ ಯಿಚ್ಛಿನ
- 16 ಭೂದಾನಶಾಸನಂ ಮಾ ತಿರುಚಿನಾಪಳ್ಳಿ ರಾಷ್ಟ್ರಮೊದು ಶ್ರೀವಲ್ಲಭುತ್ವ
- 17 ರಿ ಶೀಮಲೋನು ಅಯುರ್ಧರ್ಮಗ್ರಾಮಮುನ್ನು ಅಂದುತೋ ಚೇರಿನ ಕಾಕವಾ
- 18 ಡಿ ಸಾಯಕಂಪಚ್ಚಿ ರೆಡ್ಡಿಪಟ್ಟಿತೊರ್ಪು ಆತಂಗರಪಟ್ಟಿ ಪಡಮರಯಲಂದ
- 19 ಕ್ಕೋಳಂ ಯಲ್ಲಕುಲುತೆರಂ ಪಟ್ಟಿ ಯಿದಿನಹಿತಮೈನೆ ಆಯುರ್ಧರ್ಮಗ್ರಾ
20. ಮಂತೆಲುಪು ನನ್ನೂರುಮಾಳ್ಳುಕುನ್ನು ಶ್ರೀವಲ್ಲಭುತ್ವರಿತಿರುಮುಕ್ಕೋಳಾ
- 21 ನಿಕ ಯೀಶಾಸ್ತ್ರಭಾಗಮಂದು ಶ್ರೀರಂಗಶೆಟ್ಟಿ ಕಟ್ಟಂಚ್ಚಿನ ವೆಂಕಟೇಶ್ವರದೇವ
- 22 ಳಂ ಸಹಿತಮೈನ ಮರಮುನ್ನು ಅಂದುತುಳಲಗಿನ ರಾಚುಪಾಳ್ಯಂಮಘ
- 23 ಮಾನುಕ್ಕೋವಿಲಕಟ್ಟಡಸಹಿತ ಮೈನದಿನ್ನಿ ಚಂತಾಮಣಿಲೋ ಸೋಮಯಾಜಿ
- 24 ಯಿಂಟಿತೊರ್ಪಲಕ್ಕೀನರನಪ್ಪಯ್ಯ ಕಟ್ಟಂಚಿನ ಮಂಟಪಮುನ್ನು ಅಂ
- 25 ದುಕು ತೊರ್ಪುಮಂಟಪಂ ಸಹಿತಮೈನ ಕೃಷ್ಣಸ್ವಾಮಿದೇವಳಮುನ್ನು
- 26 ದೀಕ್ಷಿತಪ್ಪಯ್ಯಗಾರಿ ಅಲಂಕಾರಂಪೂರ್ವಂ ತಮಮರಂಗಾಲುನ್ನಂದುಕು
- 27 ಬದುಲುಮರಂಗಾನ್ನು ದೀಕ್ಷಿತಪ್ಪಯ್ಯ ಅಲಂಕಾರಂ ಮೊದಲು ಮ
- 28 ರ ಪರ್ಯಂತಂ ಪುರಾಣಘಟ್ಟಮುನ್ನು ಯಿಚ್ಛಿನಾರಂಗನಕ ನಿಧಿನಿಕ್ಷೇಪ
- 29 ಜಲತರುಪಾಪಾಣಕ್ಷೇಣ ಆಗಾಮಿಸಿದ್ಧಸಾಧ್ಯಲು ಮೊದಲ್ಯನ ಅ

(ಕಂಭಾಗ) —

- 30 ಪ್ಷಭೋಗೇತೇಜಸ್ವಾಮ್ಯಮುನ್ನು ಶಿಷ್ಯಪಾರಂಪರ್ಯಮುಗಾನು ಅಚಂದ್ರಾರ್ಕ
31 ಸ್ವಾಯಿಗಾನು ಅನುಭವಿಂಚುಕ್ಕೊನಿ ಉಂಡಗಲವಾರು ಯಿಟನಿ ಧಾರಾ
32 ಪೂರ್ವಕಮುಗಾ ಯಿಟ್ಟಿನಾರಂಗನಕ ಸುಖಾನ ಅನುಭವಿಂಚುಕ್ಕೊನಿ
33 ಪುಂಡೇದಿ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ
34 ಪಕಾರೇಣ ಸ್ವದತಂ ನಿಷ್ಕಲಂಭವೇತ್ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ
35 ಹರೇತ ವಸುಂಧರಾಂ ಪ್ಷಪ್ಪಿರ್ವರ್ಷಸಕಸ್ತ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ
36 ಜಾಯತೇಕ್ರಿಮಿಃ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛ್ರೇಯೋನು
37 ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಛುತಂ ಪ
38 ದಂ

ಶ್ರೀ ಮಂಗ್ಗಂಮಪ್ರಾಲು

Transliteration

I-A—

- 1 sīrasastu || nāmās-tumga sīras-chumbi chāndia-chāmarā-chārāvé | trāi-
2 lōkya-nagairāmbha mūla-stambhāya Sambhāvē || svasti śrī
3 vijayābhayudaya Śālivāhana Sakavarsambhulu 1619
4 agunanēti Yīśvara nāma samvatsaram Māgha sūddha 15 Śuklavā-
5 ram madhyāhna Maghā nakshatra punya-kālamamdu śrīmat parama-hamsa
6 parivrajikāchāryulaina padavākya pramāna pārvāra pāramga-
7 ta sarvatamta svatamta ulaina śrīmad Vaisnava-siddhānta pratishthāpanā-
8 chāryulaina śrīmad Rāmachandradēvuni divya śrī pāda-padmarādhakulaina
9 śrīmad Yōgimdratīrtha śīpāda-vadayalavāri kara-kamala-samjā-
10 tulaina śrīmat Sūrimdīa-tīrtha śīpāda-vadayalavāri vara-kumā-
11 rukulaina śrīmat Sumatīmdratīrtha śrīpāda vadayalavāri
12 divya śrī Raghupati bhāmdārānīki śrīmad Viśvanātha nāyanī Chokka-
13 nātha nāyanīvāri pattamahishī aṇa Mamggammagāru śrī Ramganāya-
14 kula samudhīni Chāmdrapushkarani tīramamdu mā peddalaku sukṛita-
15 mugānu sahiranyōdaka dāna-dārā-pūrvakamugā yichchina
16 bhū-dāna śasanaṃ mā Tiruchināpalli rāshttramamdu Śrīvalhīputtū-
17 ri śīmalōnu Ārdharma grāmamunnu amduṭō chērna Kākavā-
18 dī Sāyakampattī Reddipattī tūrpū Attamgarepattī padamarayalamd-A
19 kkōlam yallaku uttarāṇi pattī yīśahitamāna Āyūdharmā grā-
20 nam telupu nannūru māllukunnu Śrīvalhīputtūri Tirumukkolā-
21 nīki yīśānya bhāgamamdu śrī Ramgaṣetti kattimchchina Venkatēśvara-
22 dēva-
23 lam sahitamāna mathamunnu amdu tulāhina Rāchupālyam magha-
24 mānu kōvīla kattada sahitamānadūnu Chintāmanīō Sōmayāji
25 yimtikī tūrpū Lakshmi-nāśasappayya kattimchchina māmtapamunnu am-
26 duku tūrpū māmtapam sahitamāna Krishnasvānu dēvalamunnu
27 Dikshītappayyagāri alāmkāiam pūrvam tama mathamgā unnamduku
28 badulu mathamgāunnu Dikshītappayya alāmkāiam modalu ma-
29 tha paryamtam purānaghattamunnu yichchināramganaka nīdhī-nīkshēpa
jala taru-pāśhān-ākshīnya āgāmi siddha sādhyalu modalaṇa a-

I-B—

- 30 shta-bhōga-tēja-svāmyamunnu śīshya-pāramparyamugānu āchamdrārka
31 sthāyigānu anubhāvimchukoni umdagalavāru yitani dhārā-

32. pūrvakamugā yichchināiamganaka sukhāna anubhavamchukoni
 33. vumdedi¹ sva dattā dvigunam punyam paridattānupālānam para-dattā-
 34. pahārāna sva-datam nishphalam bhavēt¹ sva-dattām para-dattām vā yō
 35. hareta vasumdhārām shashūr-varsha sahasrāni viśtāyām
 36. jāyatē krimih¹ dāna pālānāyōr madhyē dānāchehrēyōnu
 37. pālānam dānāt svargam avāpnōti pālānād āchyutam pa-
 38. dam

śrī Mammammavārū

Note

This is another copper plate record received from the Rāghavēndrasvāmī matt at Nānjāgūd which refers to the Madhura Nāyaks. Like the previous one, the present record also consists of only one plate. It measures 11" by 8". The language is Telugu. After invocation to Śambhu, the record tells us that on Friday, the full-moon day of the bright half of Māgha in the year Īśvara corresponding to the Śaka year 1619, under the asterism Maghā, and in the presence of the god Ranganātha on the bank of the Chandrapushkaranī, Viśvanātha Nāyaka's (son) Chokkanātha-Nāyaka's crowned queen Mangammagāni granted, with all the usual rights, the village Ayirdhama, together with its hamlets, of the revenue value of 400 *mālluku*, situated in Śrīvalliputtūru-sīma of her Tiruchanāpalli-rāshṭra, and a matha together with a mantapa, a temple and a Puṣṭānaghata (situation of each specified) in Śrīvalliputtūr to the Raghupati treasury of (with the usual titles) Sumatindra tīrtha-śrīpāda-odeyar, son of Sūindra-tīrtha-śrīpāda-odeyar who was the spiritual son of Yōgīndia-tīrtha-śrīpāda-odeyar. The signature of Mangamma occurs at the end.

The date Ś 1619 Īśvara sam Māgha śu 15 corresponds to 16th January 1698 A.D., a Sunday and not Friday as stated in the record, the asterism also was not Maghā, but Pushya.

31

Twelfth copper plate record in the same matt
 Telugu characters and Sanskrit language, single plate.

Size 9½" × 7½"

ಅದೇ ಮರದಲ್ಲರುವ ಹನ್ನೆರಡನೆಯ ತಾಮ್ರಶಾಸನ

ತಲಗು ಅಕ್ಷರ, ಸಂಸ್ಕೃತಭಾಷೆ ೧ ಹಲಗೆ ಪ್ರಮಾಣ ೯೫" × ೭೫"

(ಮುಂಭಾಗ) —

ಶ್ರೀ

- 1 ನಮಸ್ತುಂಗ ಶರಶ್ಚುಂಬಿ | ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋ
- 2 ಕೃನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||೧||
- 3 ಸೈನೈಶ್ರೀಶಕನಹತ್ರೇವರ್ಷೇದ್ವೈದಿಕಪಚ್ಚತ | ರಉದ್ರಾ
- 4 ಕಪಿಲಪಿಷ್ಠಾಂ ಶ್ರೀ ಶ್ರೀಮುಷ್ಣಕ್ಷೇತ್ರಸಂಸ್ಥಿತೇ ||೨|| ನಿತ್ಯ
- 5 ಪುಷ್ಕರಿಣೀತೀರ ಶೋಭಿತೇ ಸ್ಯಾಮಿನಾಂ ಮರೇ || ಶ್ರೀರಾಮವೇದವ್ಯಾ
- 6 ಸ ಶ್ರೀಪೂಜಾಕಾಲೇ ಮಹಾಮನಾಃ ||೩|| ಶ್ರೀಮತ್ಪರಮಹಂ
- 7 ಸಾಮ್ರಾ [ಪ] ರಿವ್ರಾಡೀತತಾಜುಷೇ | ಪದವಾಕೃಪ್ರಮಾಣಾಬ್ಜಿ ಪಾರ
- 8 ಗಾಯ ಮಹಾತ್ಮನೇ ||೪|| ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಸ್ಥಾಪನೀಕ

- 9 ರಶಾಯಚಾ | ರಾಮಚಂದ್ರಪದಾಂಭೋಜಪೂಜಕಾಯ
10. ಮುದಾಸದಾ || ೫ || ಶ್ರೀವಾರಮೂವಾನಿನಾ ಭೂಪ್ರದಕ್ಷಣ
11 ಕಾರಿಣಾಂ | ಸುರೇಂದ್ರಯೋಗಿಣಾಂ ಶಿಷ್ಯ | ವರೀಯಾಣಾಂ
12 ದೇವರೂಪಿಣಾಂ || ೬ || ಸರ್ವತಂತ್ರಸ್ತುತಂತ್ರ ಶ್ರೀವಿಜಯಿಂದ್ರಾ
13. ಬ್ಯ ಯೋಗಿನಾಂ | ನಿಜಾಂತೇವಾನಿನೇ ಶ್ರೀಮತ್ಪದೀಂದ್ರಾಬ್ಯ ತಪಶ್ಚ
14 ನೇ || ೭ || ಯಸ್ಯಾ ದಾಭಿರಭೂತ್ವರ್ವಂ | ಜಗದೇತಚ್ಚರಾಚರಂ |
15. ಯತೋಗಂಗಳಾಜಗಂನ್ಮಾತ | ಸಂಭೂತಾಲೋಕಪಾವನೀ || ೮ ||
16. ಯದ್ರಜಸ್ವಂಗತಃ ಕಾಂತಾ ಶಿಲಾಸಮಭವನ್ಮನೇ | ಯದಂ
17. ಫ್ರಗಣನೇನ್ಯವಾಮರುತ್ವಾರಾರ್ಯಮಾಪಚಾ || ೯ || ಬಲಃಪಾ
18 ತಾಳಸಾಂಬಾಬ್ಯಂ ಶಕಟೋಯೇನಸೂದಿತಃ | ಯದಂಘ್ರ್ಯಂ
19 ಕೋ ಭೋಗಿಭೋಗೇ ದೃಶ್ಯತೇದ್ಯಾಪಿ ಸುಂದರಃ | ೧೦ || ಶ್ರೀಮದ್ರಂ
20 ಗಪ್ತಕಾಳಾಕಕೋಶಸದ್ಭಿರುದಾಂಸ್ವಿತಃ | ಪಡೆಯಾರಿಶ್ಚಂಜಿ
(ಹಿಂಭಾಗ) —
21. ಭೂಪಪ್ರೀತಿಪಾತ್ರಂಹಿತತ್ಪರಃ | ೧೧ || ಯೇನಂತ್ಸರ್ವ
22 ದೇಶಸ್ತುಪಾಲಕತ್ವಂಸಮಾರ್ಜಿತಂ | ಸೋಯಂ ಮಹೀಪತಿಲಕೋ
23 ಶ್ಚತ್ಯ ನಾರಾಯಣಾಂತ್ರಿಕೇ | ಭೂವರಾಹಸ್ಯ ಚ ಪ್ರೀತ್ಯೈಷಾಂ
24. ದಕ್ಷಿಣತೋಮಮಾ || ೧೨ || ಶಘೈವೋತ್ತರಕಾವೇರ್ಯಾ | ಲೂರಾ
25 ದುತ್ತ ರತ್ನಪಿತಂ | ನಾನ್ಯಾಂದಿಪಾನಲ್ಲೂರ್ರಂಕೋಡಿಕಾಲರ
26 ಪುರರತಥಾ || ೧೩ || ರಿತ್ವಿಕ್ಸುರೋಹಿತಾಚಾರ್ಯಸಭ್ಯನಾಮಾಜಿ
27. ಕೈರ್ಯತಃ | ಮಂತ್ರಿಭಿದೇಶ[ತ್]ತ್ಯಚ್ಚೈಸ್ತದಾಧರ್ಮಪ್ರವರ್ಧ
28 ಕ್ಷಃ || ೧೪ || ಅನ್ಯತ್ಯಾಚೀನಭೂಪಾನಾಂ | ಅನೇಕಸುಕ್ತುತಾಪ
29 ಯೇ | ಭಾರ್ಯಾಬಂಧುಯುಕ್ತಪ್ರಾದಾಂ | ಸಹಿರಂಜ್ಯೋದಧಾರಯಾ ||
30 || ೧೫ || ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುನ್ಮಪಾಣಾಂ | ಕಾಲೇಕಾ
31 ಲೇ ಪಾಲನೀಯೋಭವದ್ಧಿಃ | ಸರ್ವಾನೇತಾನ್ಯಾಪಿನಃ ಪಾರ್ಥಿವೇಂ
32 ದ್ರಾನ್ಯೋಯೋಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ || ೧೬ ||

ಶ್ರೀ ರಾಮ

Front—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಬಿ | ಚಂದ್ರವಾಮರವಾರವೇ | ತ್ರೈಲೋ
2 ಕ್ಯನಗರಾರಂಭ ಸ್ಥೂಲಸ್ಥಭಾಯಶಂಭವೇ || ೧ ||
3. ಸ್ವಸ್ತಿ ಶ್ರೀಶಕಸಹಸ್ರೇಃವರ್ಷದ್ವಯಚಿಕಪದ್ವತೇ | ರಙ್ಗದ್ರೌ
4. ಕಪಿಲಪುತ್ರಾಂ ಶ್ರೀ ಶ್ರೀಮುಣಕ್ಷೇತ್ರಸಂಸ್ಥಿತೇ || ೨ || ನಿತ್ಯ
5 ಪುಷ್ಕರಿಣಿತಿರ ಶೋಭಿತೇ ಸ್ವಾಮಿನಾಂಮಠೇ || ಶ್ರೀರಾಮವೇದ್ಯಾ
6 ಸ ಶ್ರೀಪೂಜಾಕಾಲೇಮಹಾಮನಾಃ || ೩ || ಶ್ರೀಮತ್ಪರಮಹಂ
7 ಸಾಖ್ಯಾ [ಪ] ರಿವ್ರಾಡೀಶತಾಜುಃ | ಪದವಾಕಯಪ್ರಮಾಣಾಭಿಪಾರ
8 ಗಾಯ ಮಹಾತ್ಮನೇ || ೪ || ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಸ್ಥಾಪನೀಕ
9 ರಶಾಯಚಾ | ರಾಮಚಂದ್ರಪದಾಂಭೋಜ ಪೂಜಕಾಯ
10. ಮುದಾಸದಾ || ೫ || ಶ್ರೀವಾರಮೂವಾನಿನಾ ಭೂಪ್ರದಕ್ಷಣ
11 ಕಾರಿಣಾಂ | ಸುರೇಂದ್ರಯೋಗಿಣಾಂ ಶಿಷ್ಯ | ವರೀಯಾಣಾಂ
12 ದೇವರೂಪಿಣಾಂ || ೬ || ಸರ್ವತಂತ್ರಸ್ತುತಂತ್ರ ಶ್ರೀವಿಜಯಿಂದ್ರಾ
13. ಬ್ಯ ಯೋಗಿನಾಂ | ನಿಜಾಂತೇವಾನಿನೇ ಶ್ರೀಮತ್ಪದೀಂದ್ರಾಬ್ಯ ತಪಶ್ಚ
14 ನೇ || ೭ || ಯಸ್ಯಾ ದಾಭಿರಭೂತ್ವರ್ವಂ | ಜಗದೇತಚ್ಚರಾಚರಂ |
15. ಯತೋಗಂಗಳಾಜಗಂನ್ಮಾತ | ಸಂಭೂತಾಲೋಕಪಾವನೀ || ೮ ||
16. ಯದ್ರಜಸ್ವಂಗತಃ ಕಾಂತಾ ಶಿಲಾಸಮಭವನ್ಮನೇ | ಯದಂ
17. ಫ್ರಗಣನೇನ್ಯವಾಮರುತ್ವಾರಾರ್ಯಮಾಪಚಾ || ೯ || ಬಲಃಪಾ
18 ತಾಳಸಾಂಬಾಬ್ಯಂ ಶಕಟೋಯೇನಸೂದಿತಃ | ಯದಂಘ್ರ್ಯಂ
19 ಕೋ ಭೋಗಿಭೋಗೇ ದೃಶ್ಯತೇದ್ಯಾಪಿ ಸುಂದರಃ | ೧೦ || ಶ್ರೀಮದ್ರಂ
20 ಗಪ್ತಕಾಳಾಕಕೋಶಸದ್ಭಿರುದಾಂಸ್ವಿತಃ | ಪಡೆಯಾರಿಶ್ಚಂಜಿ

16. यद्वज्रसंगतः कांताशिलासमभवन्मुनेः । यदं
 17. ध्रिगणनेनैवा महत्वारार्यमाकुचा ॥ ९ ॥ बलिःपा
 18. ताळसांब्राज्यं शकटोयेनसूदितः । यदंघ्र्यं
 19. को भोगिभोगे दृश्यतेद्यापि सुंदरः ॥ १० ॥ श्रीमद्रं
 20. गप्पकाळाककोशसद्भिर्हृदांन्वितः । वडयारिश्चंजि

Back—

21. भूपप्रीतिपात्रंहितत्पुरः ॥ ११ ॥ येनंशत्सर्व
 22. देशस्यपालकत्वंसमार्जितं । सोयं महीपतिलको
 23. श्वत्थनारायणांस्तिके । भूवराहस्यचप्रीत्यै पाळथा
 24. दक्षिणतोममा ॥ १२ ॥ शयैवोत्तरकाविर्या । लूरा
 25. दुत्तरतस्थितं । नान्मादिपानल्लुरेंकोडिकालर
 26. पुरंतथा ॥ १३ ॥ रित्विक्पुरोहिताचार्यसभ्यसमाजि
 27. कैर्युतः । मंत्रिभिर्देश[त]त्वन्नैस्सदाधर्मप्रवर्ध
 28. कैः ॥ १४ ॥ अस्मत्प्राचीनभूपानां । अनेकसुकुतास
 29. ये । भार्याबंधुयुक्तप्रादां । सहिरंण्योद्धारया ॥
 30. ॥ १५ ॥ सामान्योयं धर्मसेतुर्नृपाणां । कालेका
 31. ले पालनीयो भवद्भिः । सर्वानेतान्भाविनः पार्थिवे
 32. द्रान्भूयो भूयोयाचतेरामचंद्रः ॥ १६ ॥

श्री राम

Transliteration

I-A—

śrī

1. namas-tunga śiraś-chumbi¹ chandra-chāmara-charavē¹ trailô-
 2. kya nagarārambha mūla-stambhāya Sambhavē¹1¹
 3. svasti śrī Śaka sahasrēh varshēdvy-adhika shat chatē¹ Raudra¹
 4. Kapila-shashtyām sī Śrīmushna-kshētra samsthite²2¹ Nitya-
 5. pushkaṇi-tīra sōbhitē svāminām mathē³ śrī Rāma-Vēdavyā-
 6. sa śrī pūjākālē mahāmanāh³3¹ śrīmat paramaham-
 7. sākhyā [pa] iva-rādīsatajushc¹ padavākya pramānābdi pāra-
 8. gāya mahātmanē⁴ śrīmad Vaisnava siddhānta sthāpanika-
 9. raśāya cha¹ Rāmachendra-padāmbhōja pūjākāya
 10. mudāsadā⁵5¹ śrī Vāramūvāsma bhū-pradakshana-
 11. kārinām¹ Surēndrayōginām śishya¹ varīyānām
 12. dēva-rūpinām⁶6¹ sarvatamtra svatama śrī Vijayimdrā
 13. khyā-yōginām¹ nijāmttēvāsmē śrīmat Sudhīmdrākhyā tapasvī-
 14. nē⁷7¹ yasmād-ābhira bhūt sa vām¹ jagadētach-chaī ācharam¹
 15. yatō Gamgā jagamnmātā¹ sambhūtālōkapavini⁸8¹
 16. yadrajās sangatah kāmā¹ śilāsama bhavan munē¹ yadam-
 17. ghi-gananē naiva marutvāriya māpachā⁹9¹ Balih pā-
 18. tāla sāmbraṇyām Sakatō vēna sūditah¹ yadamghiyam-
 19. ko bhōgi-bhōgē drisyatēdyāpi sumdarah¹⁰10¹ śrīmad Rān-
 20. gappa Kālākakōśa sadbhiri-udanvitah¹ Vadayāriś-Champjī

I-B—

21. bhūpa pūtipātīramhi tatpūrah¹¹11¹ yēnam śatsarva
 22. dēśasya pālakatvam samārjītam¹ sōyam mahīpatīlakō-

23. svattha Nārāyanāmttikē! Bhūvarāhasya cha pītyai Pālyā
 24. dakṣhiṇatō mamā¹²! śathavōttara Kāvēryā! Lūrā-
 25. d uttarata-sthitam! Nānmāndipā Nallūram Kōdikālara
 26. puram tathā¹³! utvik-purōhitāchārya sabhya sāmāji-
 27. kair-yutah! namtribhir dēsa [ta] tvajjais-sadā-dharma-pravāidha-
 28. kajh¹⁴! asmat piachina bhūpānām! anēka sūkutāpta-
 29. yē! bhāryā-bandhu yukta piādām! sahumnyōda-dhārayā¹⁵
 30. ¹⁵! sāmānyōyam dharma-sētun nripānām! kalē-kā-
 31. lē pālaniyō bhavadbhīh! sarvān ētān bhāvinah pārhivēm-
 32. drān bhūyō bhūyō yāchatē Rāmachampdrah¹⁶!

Śrī Rāma

Note

This copper plate grant and the next received from the same Rāghavēndrasvāmi matt at Nānjangūd appear to relate to some subordinate officers of the ruler of Chenji. The present grant consists of only one plate 9½" by 7½" and is in Sanskrit. It records that on the Kāpilā-Shashthī day of the year Raudri, corresponding to the Śaka year 1602, when the matha of the svāmi was on the bank of the Nitya-Pushkarani at Śrīmusūna-kshētra, at the time of the worship of Rāma-Vēdayāsa, Vadayāri, possessed of the title of Rangappa-Kālākatola, a favourite of the ruler of Chenji (Chenji-bhūpa) and acquirer of the governorship of the country, granted in the presence of Asvattha-Nārāyana for the pleasure of Bhūvarāha, the villages Nānmāndipānallūr and Kōdikāla to (with usual titles) Sudhīndra, disciple of Vijayīndia who was the disciple of Suēndia.

There must be some mistake in the name of the donee here, for we find the same person with the same spiritual pedigree figuring as the donee so far back as 1576 (see No 24), more than a hundred years before the period of the present record. Further the succession list of the matha does not show a Sudhīndra at about 1680. The present inscription also gives the verses (describing the foot of Vishnu), which appear in the grants of the Tanjore chiefs Chavappa and Chinna-Chavappa (Nos 26-28), but suddenly introduces Vadayāri without mentioning anything about his origin or the varna that sprang from the foot. The signature of the chief, Śrī Rāma, and two figures of the boar appear at the end. The sixth lunar day of the dark half of Bhādrapada, when combined with Tuesday, Rōhinī-nakshatra and mahapāta, is known as Kāpilā-Shashthī. But these details do not occur during Śaka 1602, though they correspond to the cyclic Raudri as stated in the record.

The expression Rāma-Vēda-Vyāsa which occurs in the present record and which in the form of Rāma-Vyāsa also occurs in two other records requires a little explanation. It is a dvandva compound meaning Rāma and Vēda-Vyāsa or Vyāsa. According to tradition among the Mādhyas, Mādhvāchārya studied under Vyāsa in Badarikāśrama and on his expressing sorrow at parting, Vyāsa gave him 8 stones stating that his presence was in them and that he might worship them. These stones are styled Vyāsa. Five of them are said to be in the Uttarādī matha, and the remaining three in the other Mādhyas mathas. But there is some difference of opinion as to which mathas are in possession of these precious relics. From the references given above, it becomes apparent that the Rāghavēndrasvāmi matha has all along been

in possession of some of these relics The following stanza from *Madhva-vyaya* mentions the fact of Madhvāchārya having obtained the stones from Vyāsa who is here identified with Nārāyaṇa —

prāpa sa Nārāyaṇataḥ | sūddha-śiṣṣṭa-pratimāḥ |
yāsu sa Padmā-saṁhitā | dōṣḥy-ahitas saṁnīhitāḥ ||

32

Thirteenth copper plate record in the same inatt
Telugu characters and language

Single plate

Size 10½" × 10".

ಅದೇ ಮರದಲ್ಲರಿವ ಹದಮೂರನೆಯ ತಾಮ್ರಶಾಸನ
ತಲಗು ಅಕ್ಷರ ಒಂದು ಹಲಗೆ . ಪ್ರಮಾಣ ೧೦೨" × ೧೦"

(ಮುಂಭಾಗ)——

ಗರುಡ

ವಾಹನ

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕಾಬ್ದಂಬುಲು ೧೬೨೧
- 2 ಅಗುನಟಿ ಪ್ರಮಾದಿನಾಮ ಸಂವತ್ಸರ ಭಾದ್ರಪದ ಬ ೩೦ ಬುಧವಾಸರಂ ಸೂ
- 3 ರೋಷರಾಗಂ ಹಸ್ತನಕ್ಷತ್ರ ಪುಣ್ಯಕಾಲಮಂದು ಶ್ರೀಮತ್ತರಮಹಂಸ ಪೆ
- 4 ರಿವಾಜಕಾಚಾರ್ಯಲಯಿನ ಪದವಾಕ್ಯ ಪ್ರಮಾಣ ಪಾರಾವಾರಪಾರಂ
- 5 ಗೃತ ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರಲಯಿನ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯಲ
- 6 ಯಿನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರ ದೇವರ ದಿವ್ಯ ಶ್ರೀಪಾದ ಪದಾರಾಧಕುಲಯಿನ ಶ್ರೀ
- 7 ಮದ್ಯೋಗೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ಪೊಡಯಲ ಕರಕಮಲ ಸಂಜಾತ ಲಯಿನ ಶ್ರೀ
- 8 ಮತ್ಸೋಗೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ಪೊಡಯಲ ವರಕುಮಾರಕುಲಯಿನ ಶ್ರೀಮತ್ತು
- 9 ಮತೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ಪೊಡಯಲವಾರಿ ಶ್ರೀ ರಘುಪತಿ ಭಂಡಾರಾನಿಕಿ
- 10 ಚತುರ್ಥಗೋತ್ರಂ ರಂಗಪ್ಪ ಕಾಳಾಕಕೋಳಪೊಡಯಾರಿವಾರಿ ಪೌತ್ರಲು ನಲ್ಲ
- 11 ನೈನಾ ಕಾಳಾಕಕೋಳಪೊಡಯಾರಿವಾರಿ ಪುತ್ರಲು ಉತ್ತಮ ರಂಗಪ್ಪ ಕಾಳಾಕ
- 12 ಕೋಳಪೊಡಯಾರಿವಾರಿ ಯಿಚ್ಚಿನ ಮಘಮದಾನಶಾಸನಮು ಮಾಯಲು
- 13 ಬಡಿ ಅಯಿನ ಪಯರಣ ಪಾಳ್ಯಂ ನಾಲುಗು ಮಾರ್ಗಮುಲ ವಚ್ಚೆ ವಡ್ಲಹೆರಿ
- 14 ಕಕಾಯಧಾನ್ಯಂ ಪೆರಿಕುನಹ ಪೆರಿಕ ೧ ಟ್ಟಿ ಕಾ ೧ ಕಾನು ವೊಕಟಿ ಪಲ
- 15 ಸರುಕು ಪೆರಿಕ ೧ ಟ್ಟಿ ಕಾ ೨ ಕಾನುಲರೆಂಡು ಅಂದುಲತೋ ಚೇರಿನ ಚಿ
- 16 ಲ್ಲರ ತಲ ಮೂಟಲುನಹಗಾ ಅಂದುಕಂದುಕು ತಗ್ಗಟ್ಟುನ್ನುಚು ೫ ಗ್ರಾ
- 17 ಮಮುಲ ಪೇಟಲು ನತ್ತಗುಳಿ ವೆಳಂದೆ ತಿರುಕಳಪ್ಪೂರು ವಿರಾಂದವ
- 18 ರಂಕುರು ಪಾಲಪ್ಪನಿ ಕೋವಿಲ ಯೀ ಅಯಿದು ಪೇಟಲರೋನುನ್ನು
- 19 ವಡ್ಲಹೆರಿಕ ಕಾಯ ಧಾನ್ಯನಹಗಾ ಪೆರಿಕ ೧ ಟ್ಟಿ ಕಾ ೧ ಕಾನು ವೊಕಟಿ
- 20 ಪಲಸರುಕು ಪೆರಿಕ ೧ ಟ್ಟಿ ಕಾ ೧ ಕಾನು ವೊಕಟಿ ಯೀ ಕ್ರಮಾನಕು ಯಿ
- 21 ಮ್ಮಿನಿ ಮಾಪೆದ್ದಲಕು ಸುಕೃತಮುಗಾನು ಸಕಿರಣ್ಯೋದಕ ಧಾರಾಪೂ
- 22 ವರ್ಗಮುಗಾನು ಕಟ್ಟಡ ಶೇಶಿನಾರಂಗನಕ ಮರಂ ಶಿಷ್ಯಪಾರಂಪರೈಮು
- 23 ಗಾನು ಆ ಚಂದ್ರಾರ್ಕನಾಯಿಗಾನು ಅನುಭವಾನಕು ತೆಚ್ಚುಕೋ
- 24 ನೇದಿ ಯಿದಿನ್ನಿ ಹೈರಣ್ಯೇಶ್ವರನಿ ಕೋವಿಲಕು ಪಶ್ಚಿಮ ಭಾಗಂ ಮರವಿಳಾಹಂ

(ಹಿಂಭಾಗ)——

- 25 ವೀಧಿಲೋ ಸ್ಥಳಪುರಾಣಂ ನರಸಿಂಹಾಚಾರ್ಯಲವಾರಿ ಗೃಹಾ
- 26 ನಕು ದಕ್ಷಿಣಂ ಪವಿನಿ ವೆಂಕಟವರದಯ ನಿವೇಶನಾನಕು ಉತ್ತ

- 27 ರಂ ನಿವೇಶನಂ ಮರಾನುಕು ಕಟ್ಟಡ ಶೇಶಿನಾರಂ ಕಾಬಟ್ಟಿ ಅಂದು
 28 ನಗಲ ಅಪ್ಪಭೋಗ ತೇಜ ಸ್ವಾಮ್ಯಮುಲುನ್ನು ಶಿಷ್ಯ ಪಾರಂಪ
 29 ರ್ಯಮುಗಾ ಅನುಭವಿಂಚುಕೊ ನುಖಾನ ವುಂಡೇದಿ ಯಿಟನಿ
 30 ಸುಮತೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ವೊಡಯಲ ವಾರಿ ರಘುಪತಿ
 31 ಫಂಡಾರಾನಕು ಉತ್ತಮ ರಂಗಪ್ಪ ಕಾಳಾಕಕೋಳ ವೊಡಯಾ
 32 ರಿವಾರು ಯಿಟ್ಟಿನ ದಾನಶಾಸನಮು || ದಾನಪಾಲನಯೋ
 33 ಮ್ಹಳ್ಳೇ ದಾನಾಭೈಯೋನು ಪಾಲನಂ ದಾನಾತ್ವಗಮವಾ
 34 ಪೊಕ್ಕಿ ಪಾಲನಾದಪ್ಪುತಂಪದಂ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪು
 35 ಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪ
 36 ಲಂಭವೇತು || ಯಶಾಸನಮು ಪ್ರಭುವು ಅನುಮತಿ ಮೇದ
 37 ಕಾಮರೈ ಅದಿಮೂರ್ತಿಯಗಾರಿ ಕುಮಾರುಡು ರಾಯ
 38 ಸಂಲಂಗಪ್ಪಯ ಪ್ರಾಶಿನ ತಾಮ್ರಶಾಸನಮು
 39 ಶ್ರೀರಾಮ

(ಕೆಳಗೆ ರಾಮದೇವರ ವಿಗ್ರಹ, ಗರುಡ, ಹನುಮಂತರ ವಿಗ್ರಹ ಸಹ ರೇಖೆಯಿಂದ ಬರೆದಿದೆ)

Translation

I-A—

- 1 svasti sri vijayābhayudaya Śāhivahana Śakābdambulu 1621
- 2 aguneti Pramādi nāma samvatsara Bhādrapada ba 30 Budhavāsaiam Sū-
3. iyōpāṅgam Hasta nakshatra punyakālamamdu śīmat paṇama haṁsa
4. pa-
- 4 rivaśākāchāryulayina pada-vākya-pramāna pāra-vāra pāram-
- 5 ggata sarva-tamtra svatamtrulayina śīmad-Vaiṣṇava-siddhānta-pratistha-
6. panāchāryula-
- 6 yina śrīmad Rāmachandya dēvara divya-sūpāda-padmarādhakulayina
7. śrī-
- 7 mad Yōgīmāra-tīrtha Śrīpāda vodayala kara-kamala samjātalayina śī-
- 8 mat Sūrīmāra tīrtha śrīpāda vodayala vara kumārakulayina śrīmat Su-
- 9 matīmāra tīrtha śrīpāda vadayalavāri śrī-Raghupati bhamdāśmiki
- 10 chaturtha gōtram Rāmgappa Kālakakola vodayāri pautrulu Nalla-
11. nainā Kālakakola vodayārvāri putrulu Uttama-Rāmgappa Kāla-
- 12 kola vodayārvāri yichchina maghama dāna śāsanamu mā yelu
13. badī ayina Payarami pāiyam nālugu mārgamula vachehe vadla peri-
14. ka kāya dhānyam perikalū saha perika 1 tki kā 1 kāsū vokatū pala-
15. saruku perika 1 tki tā 2 kāsūlu romdu amḍulatiō chērina chi-
16. llara tala mūtalu sahaḡā amḍukamḍuku taggattunnuchū 5 grā-
17. mamula pētalū Nattagūlī Vēlande Tirukalappūru Virāmdava-
- 18 ram Kuruvālappani kōvilā yī ayidu pētalalōnunu
19. vadla perika kāya dhānyu sahaḡā perika 1 tki kā 1 kāsū vokatū pala-
- 20 saruku perika 1 tki tā 1 kāsū vokatū yī kramānaku yi-
- 21 mināni mā peddalaku sukṛitamugānu sa-hiranyōdaka dhārā pū-
22. rvakamugānu kattada śēśināramaganaka matham śishya pāramparyam-
- 23 gānu āchamḍāikasthāyigānu anubhāvanaku techchhukō-
- 24 nēdi yidinni Pāmanēśvarani kōvilaku paschumabhaḡam matha vilāhami

I-B—

- 25 vidhilo sthala purānam Nārasimhāchāryulavāri grihā-
26. naku dakshinam Pavini Vemkata Varadaya niveshanānaku utta-

27. ram nivēśanam mathānaku kattada śēśināiam kâbatti amdu-
28. nagala ashta bhôga tēja svānyamulunnu sīshya pārampa-
29. ryanugā anubhavimchuko sukhāna vumḍēdi yitani
30. Sumatīndia tīrtha śīpāda vodayalavāri Raghupati
31. phandārānaku Uttama Rāngappa Kālākakola vodayā-
32. 11 vāru yichchuna dāna śāsanamu dāna pālanayōr
33. madhyē dānā-chhīyōnu pālanam dānāt svargam avā-
34. pnōti pālanād achyutam padam sva-dattā dvigunam pu-
35. nyam para-dattānu pālanam paraḍattāpa hārēna svadattam nishpha-
36. lam bhavētu yi śāsanamu prabhuvu anumatī nuda
37. Kāmarsu Ādimūrtēyagāri kumārudu Rāya-
38. sam Lingappaya vrāsina tāmra-śāsanamu
39. śrī Rāma

Translation

Be it well. In the year 1621 of the victorious Śālivāhana era, the year Pramādi, on Wednesday the 30th of the dark half of Bhādrapada, when it was Sūryōparāga and Hasta constellation — For the Raghupati bhāndāra (treasury of the god Raghupati) of the illustrious Sumatīndra tīrtha śīpāda vodayalu, (spiritual) son of the illustrious Sūrīndra tīrtha śīpāda vodayalu, (himself the spiritual) son of the illustrious paramahansa parivīājakāchārya, padavākya-pramāna-pārāvāna-pārangata, sarva-tantra-svatantia, establisher of the illustrious Vāishnava siddhānta, worshipper of the illustrious lotus feet of the god Rāmachandra dēva, the illustrious Yōgīndra tīrtha śīpāda vodayalu —

Uttama Rāngappa Kālākakola Vodayār, son of Nallanānā Kālākakola vodayār and grandson of Rāngappa Kālākakola Vodayār of Chaturtha gōtīa, gave this charter of grant thus

At the rate of one pie per bag of paddy, nut and seeds and two pies per bag of *pala saruku* (?) which includes head-loads also, that come through the four roads of Payaram Pālya which belongs to us, as also at the (same) rate of one pie per bag of paddy, nut and seeds and one pie per bag of *pala saruku* (?) in the markets of five villages, namely, Nattaguli, Velandē, Tuukalappūr, Virāmdavaramkurū and Vālappanū kōvil, should be granted — Thus we have ordered with gold and pouring of water in order that merit might accrue to elders. This you can obtain and enjoy in succession of the pupils of the matt for as long as the moon and sun endure

As we have (also) granted to the matt a site (which is) to the south of Sthala-purānam Narasimbāchārya's house and to the north of Pavani Venkata varadaya's site in the Mathavilāham street to the west of Paranēśvara temple, you can remain happy enjoying in succession the eight rights therein. Thus the dānasāśana was granted to Sumatīndra-tīrtha śīpāda vodayalu by Uttama Rāngappa Kālākakola vodayar

Usual imprecation. This copper plate charter was written by Rāyasam Lingappayya, son of Kāmarsu Ādimūrtayagāru, by order of the chief. Śrī Rāma.

Note

This is another grant which relates to some subordinate officer of the ruler of Chenjī. This grant also consists of only one plate. It measures 10½" by 10". It is in Telugu language and script. It tells us that on the occasion of a solar eclipse on Wednesday the new-moon day of Bhādrapada of the year Pramādi corresponding to the Saka year 1621, under the asterism Hasta,

Uttamarangappa-Kālākakola-Vodayāṇi of the Chaturtha gr̥tha, son of Nallanainā-Kālākakola-Vodayāṇi and grandson of Rangappa-Kālākakola-Vodayāṇi, granted, with all rights, certain dues on specified articles of merchandise in Payaranipālya which was under his rule, as well as a site for a matha to the west of Pauranēśvara temple to the Raghupati Treasury of (with usual titles) Sumatīndratīrtha-srīpāda-odeyar, son of Surēndratīrtha-srīpāda-odeyar, who was the spiritual son of Yōgīndratīrtha-srīpāda-odeyar. By order of the chief the grant was written by Rāyasam Lingappa, son of Kāmarsu Adimūrteyagāru. Figures of Rāma, Garuda and Hanumān and the signature of the chief Śrī Rāma—occur at the end. The donor in the present record is evidently the grandson of the donor in the previous one.

The details of the date, viz., Ś1621 Pramādi sam Bhādrapada ba 30 Budhavāra correspond to Wednesday, 13th September 1699 A.D. and there was a solar eclipse on that day as stated in the record.

33

Fourteenth copper plate record in the same matt

Telugu characters and language

Single plate.

Size 11½"×9½"

ಅದೇ ಮರದಲ್ಲರುವ ಹದಿನಾಲ್ಕನೆಯ ತಾಮ್ರಶಾಸನ.

ತೆಲುಗು ಅಕ್ಷರ ಂ ಹಲಗೆ ಪ್ರಮಾಣ ೧೧½" × ೯½".

(ಮುಂಭಾಗ)—

ಶ್ರೀ ರಾಮ

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶಕಾಬ್ದಾಂಬುಲು
2. ೧೬೬೬ ಅಗುನೇಟ ಅಕ್ಷಯನಾಮ ಸಂವತ್ಸರಂ ದಕ್ಷಿಣಯ
3. ನಂ ಹೇಮಂತಯತುವು ಧನುರ್ಮಾಸಂ ಶುಕ್ಲ ಪಕ್ಷಂ ಸಪ್ತಮೀ
4. ಸೋಮವಾರಮುಂನ್ನು ಪೂರ್ವಾಭಾದ್ರಾಪದಾನಕ್ಷತ್ರಮುಂನ್ನುಮಹಾ
5. ವೃತ್ತಿಪಾತ ಪುಣ್ಯ ಕಾಲಮನ್ನು ಕೂಡಿನ ಯೀ ಶುಭದಿನಮಂದು
6. ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯುಲೈನ ಪದವಾಕ್ಯ ಪ್ರಮಾಣಪಾ
7. ರಾವಾರ ಪಾರಂಗತ ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರಲೈನ ಶ್ರೀಮದ್ವೈಷ್ಣವ ನಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಣಾ
8. ಚಾರ್ಯುಲೈನ ಶ್ರೀಮದ್ವಾಮಚಂದ್ರದ್ವಾವರ ದಿವ್ಯ ಶ್ರೀಪಾದ ಪದ್ಮಾರಾಧಕುಲೈನ ಶ್ರೀಮದುಪೇಂದ್ರ
9. ತೀರ್ಥಸ್ವಾಮಿಲವಾರಿ ಕರಕಮಲ ಸಂಜಾತುಲೈನ ಶ್ರೀಮದ್ವಾದೀಂದ್ರ ತೀರ್ಥಸ್ವಾಮಿಲ
10. ವಾರಿ ಪರಕುಮಾರಕುಲೈನ ಶ್ರೀಮದ್ವೈಷ್ಣವೇಂದ್ರ ಸ್ವಾಮಿಲವಾರಿ ಶ್ರೀಮದ್ಭುಪತಿ ದ್ವಾ
11. ವರಭಂಡಾರಾನಕು ವೀತಿಹೋತ್ರ ಗೋತ್ರಂ ಆರಕು ನಿಲಯಿಟ್ಟು ವಿಜಯ ವೈಷ್ಣವಾ
12. ಮಳಪರಾಯನಿಗಾರಿ ಪಾತ್ಕುಲು ಮುದ್ದವೆಂಕಟಪ್ಪ ಮಳವ ರಾಯನಿಗಾರಿ ಪುತ್ಕುಲು ವಿ
13. ಜಯವೈಷ್ಣವಾಮಳಪರಾಯನಿಗಾರು ವ್ರಾಯಿಂಟ್ಟು ಯಿಪ್ಪಿಂಚಿನ ಭೂದಾನತಾ
14. ಮೃಶಾಸನಕ್ರಮ ಮೆಟ್ಟಿಂನ್ನು ಮಾಪೆದ್ದಲಕು ಸುಕೃತಾರ್ಥಮುಗಾ ಮಾ ತಲ್ಲೆಗಾರು
15. ಕಾವಿಂಚಿನ ತಟಾಕ ಮಂಟ್ಟಪ ಮಂದ್ರಲ ಶ್ರೀ ಸ್ವಾಮಿಲವಾರಿ ದೇವ ಪೂಜಾ ಕಾಲಮಂದು
16. ಕುಂಟಕೋಣಂ ಮರಮಂದ್ರು ಅನ್ನದಾನಾನಕು ಮಾ ಆರಿಯಲೂರಿ ಶ್ರೀಮಲೋ ಆಲಂದ್ಕೂರ
17. ಯಕಟ್ಟಡ ಅನಿ ಗ್ರಾಮಾನ ಮೊದತ್ತರಂ ನ್ಯಾಲಲೋ ಘಟ್ಟನೂರು ಮಾಳ್ಕು ಆ ಪೂರಿ ಕೊಲತನು
18. ಗುಂಟಲು ಮುಂನೂರುನ್ನು ಸಕರಣೋದಕ ಧಾರಾ ಪೂರ್ವಕಮುಗಾ ಯಿಪ್ಪಿಂಚಿನಾರಂಗನಕ

- 19 ಆ ಚಂದ್ರಾರ್ಕ ಸ್ಥಾಯಿಗಾ ಮೀ ಸಂಸ್ಥಾನ ಪಾರಂಪರ್ಯಮುಗಾ ದಾನಕು ಯೋಗ್ಯಮುಗಾ
20 ಮೀರೇ ಅನುಪವಿಂಚುಕೋ ರಾಗಲವಾರು ಯೀಧರ್ಮಾನುಕು ಯುವರೈನಾ ವಿರೋಧಂ ಶೇಶಿನ
21 ವಾರು ಕಾಶಿಲೋಗೋಹತ್ಯ ಬ್ರಂಹ್ಮತ್ಯ ಶೇಶಿನ ದೋಷಾನ ಪೋಗಲವಾರು ಯೀ
22 ಕೃಮಾನಕು ಶ್ರೀಮದ್ವಸುಧೇಂದ್ರ ಸ್ವಾಮುಲವಾರು ರಘುಪತಿ ದ್ಯಾವರ ಭಂಡಾರಂ
23 ಅನ್ನದಾನ ಧರ್ಮಾನುಕು ವಿಜಯಪೊಪ್ಪುಲಾ ಮಳವರಾಯನಿಗಾರು ಪ್ರಾಯಿಂಚಿ ಇ
24 ಪಿಂಚಿನ ಭೂದಾನ ತಾಂವ್ರ ಶಾಸನಮು || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾ
25 ಚೈಯೋನುಪಾಲನಂ | ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪೋತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ ||

(ಹಿಂಭಾಗ) —

- 26 ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನಂ | ಪರದತ್ತಾ
27 ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ || ಯೀಭೂದಾನ ತಾಮ್ರ ಶಾಸನ
28 ಮು ರಾಯನಂ ವೆಂಕಟಾಚಾರ್ಯ ಕುಮಾರುಡು ಜೈದ್ಯ ಲಿಂಗಯ್ಯ ಪ್ರಾಯಿಂಚಿನ
29 ಶಾಸನಂ || ಅಲಂದೊ ರಯಾರುಕಟ್ಟಡಲೊ ಪಿಳ್ಳಾರಿ ಗುಡಿಕ ಪಡಮಣ
30 ನಾರಿಗುಡುಕಿ ಪುತ್ತರಂ ಪುತ್ತೇರಿ ದಕ್ಷಿಣಂ ನಿವೇಶನಮುಸಹ ಗುಂಟಲು ಮುನ್ನೊ
31 ಟಪದಿ ||

Transliteration.

Front—

Srī-Rāma.

- 1 svasti śrī vijayābhayudaya Śālivāhana Śakābdayambulu
2 1666 aguneti Akshaya nāma samvatsaram Dakṣaṇāya-
3 nam Hēmaṁta rituvu Dhanurmāsam sukla-pakṣham saptaṁi
4 Sōmavāramumnnu Pūrvābhādrā-nakṣatramumnnu mahā-
5 vyatīpāta punya kālamumnnu kūḍina yī śubha-dīnamamdu
6 śrīmat-parama-hamsa-parivrājakā-achāryulaina pada-vākya-prāmana-pā-
7 rāvāra pāramagata sarvatāmtra svatāmtralaina śrīmad-Vaiṣṇava-siddhā-
8 ta-pratishthāpanā-
9 chāryulaina śrīmad Rāmachandra-dyāvāra divya śrīpāda-padmaśādhaku-
10 laina śrīmad Upēndia
11 tīrtha svāmulaṁvāri kara-kamala-samjātulaina śrīmad Vāḍimdia-tīrtha
12 svāmula-
13 vāri vara kumārakulaina śrīmad Vasudhēndra svāmulaṁvāri śrīmad Baghu-
14 pati dyā-
15 vara bhāmdārānakū Vītiḥōtia gōtram Aṁsunlayitta Vijayavoppulā
16 Malavarāyanigāri pautrulu Muddu-Vemkatappa Malavarāyanigāri putrulu
17 Vi-
18 jayavoppulā Malavarāyanigāri vrāyimechōi yippimechina bhū-dāna tā-
19 nia śāsana kramam etlamnanu mā peddalaku sukritārthamugā mā
20 talli
21 kāyimechōina tāṭaka mamttapa mamddali śrī-svāmulaṁvāri dēva-pūjā
22 kālamamdu
23 Kumbbhakōnam mathamamddu anna-dānānakū mā Ariyalūri śīmalō
24 Ālamddōia-
25 yakattada ane grāmāina modattarām nyālālō ghatti nūru mallaku ā vūri
26 kolatanu
27 gumttalu munṇūrunnu sa-hiranyōdaka dhārā-pūrvakamugā yippimechinā-
28 ram ganaka

- 19 ā chandrārka sthāyigā mi samsthāna pāramparyamugā dānaku
yōgyamugā
20. mirē anubhaviṃchuko rāgalavāru yī dharmānuku yavaraina vuódham
śésina-
21 vāru Kāsīlō gōhatya Brahma-hatya śésina dōshāna pōgalavāru yī
22 kramānaku srimad Vasudhēndia svāmulavāri Raghupati dyāvāra bhamdā-
ram
23 anna-dāna dharmānuku Vijayavoppulā Malavarāyanigāru viāyīmchi 1-
24 ppimchina bhū-dāna tāmīra-sāsanaṃ¹ dāna-pālanayōr madhyē dānā-
25. chchiēyōnu pālanam¹ dānāt svargam avāpnōti pālanād achyutam
padam¹

(Back)—

- 26 sva-dattā-dviguṇam punyam para-dattānupālanam para-dattā-
27 pahāēna sva-dattam nishphalam bhavēt yī bhūdāna tāmra śasana
28 mu iāyasam Venkatrāmayya kumarudu Vaidyalingayya vrāyīm-
chchina
29 Śāsanam¹ Ālamddorayāukattadalo Pillarī gudiki padamara A-
30 nāi gudiki vuttaram Puttērki dakshanam nivēsanamu saha gumttalu
munnu-
31. ṭa padī¹

Translation.

Be it well In the year 1666 of the victorious Śālivāhana era corresponding to the year Akshaya, on Monday, the 7th of the bright half of Dhanurmāsa during Hēmantha ritu and Dakshināyana, under the constellation Pūrvābhādra and the holy mahā-vyatipāta—on this auspicious day for the treasury of the god Raghupati dēva of (the matt of) the illustrious Vasudhēndra svāmī, (spiritual) son of the illustrious Vāṇīdratīthasvāmī, (himself the spiritual) son of the illustrious paramahansa paṇḍitāchārīya, padavākya-piāmāna-pārāvāra-pārangata sarvatantra svatantra, establisher of the illustrious Vaishnava siddhānta, worshipper of the lotus feet of the god Rāmachandra-dēva, the illustrious Upēndratīrthasvāmī —

Vijayavoppulā Malavarāya, son of Muddu Venkatappa Malavarāya and grand-son of Arasunilayitta Vijaya Voppulā Malavarāya of Vītiḥōtra gōtra, got the copper plate charter of the grant of land written thus —In order that merit might accrue to our elders we have granted with gold and pouring of water 300 guntas of the best lands of the revenue value of 100 *malluku*, within the boundary of the village Ālamddoraya-kattada belonging to our Ariyalūri sīma for the distribution of food in the matt at Kumbhakōnam on the day when the worship of the god takes place in the mantapa near the tank which was caused to be built by our mother This might be enjoyed by you, who are fit for the grant, in succession for as long as the moon and sun endure

Whosoever does harm to this dharma gets the sin of killing the cows and Brāhmans in Kāśī

With this order Vijayavoppulā Malavarāya got the copper plate charter of the grant of land written and granted for the distribution of food to the treasury of the god Raghupati-dēva belonging to the illustrious Vasudhēndrasvāmī

[Usual imprecatory verses] This record is written by Vaidya Lingayya, son of Rāyasam Venkatrāmayya, 300 guntas of land including the site at Ālandorayāru

kattada to the west of Pillāṅguḍi, to the north of Ānāṅguḍi and to the south of Puttēn

Note

This copper plate inscription records a grant to the same Rāghavēndrasvāmi matt by a chief of Ariyālūr. It consists of only one plate, measuring $11\frac{1}{4}$ " by $9\frac{1}{4}$ " and is in Telugu. The donor was Vijayavoppulā Malavarāya of the Vithōtra-gōtra, son of Muddu Venkatappa-Malavarāya and grandson of Arasunilayitta Vijayavoppulā Malavarāya, while the donee was Vasudhēndra-svāmi, son of Vādīndratīrtha-svāmi, who was the spiritual son of Upēndratīrtha-svāmi. The grant consisted of 300 guntas of land of the revenue value of 100 *mālluku* in the village Ālandorayārūkattada in Ariyālūrsima. It also appears to have consisted of a house site at the same village. The date of the record, Monday the 7th lunar day of the bright half of Dhanurmāsā in Hēmantaritu of *lakṣmīnāyana* in the year Akshaya the Saka year being 1666, corresponds to Monday, 8th December 1746 A. D.

34

Fifteenth copper plate record in the same matt.

Nāgari characters and Sanskrit language.

3 plates size $10\frac{1}{4}$ " \times $7\frac{1}{4}$ ".

ಅದೇ ಪರದಲ್ಲರುವ ಹದಿನೈದನೆಯ ತಾಮ್ರಶಾಸನ

ನಾಗರಾಕ್ಷರ (3 ಹಲಗೆಗಳು ಉಂಗುರವಿಲ್ಲ,)

ಪ್ರಮಾಣ ೧೦ $\frac{1}{4}$ " \times ೭ $\frac{1}{4}$ "

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

- 1 ಶುಭಮಸ್ತು | ನಮಸ್ತುಂಗೆ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರ
- 2 ವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಅ
- 3 ಗಜಾನನಪದ್ಮಾಕ್ಷಂ ಗಜಾನನಮಹರ್ನಿಶಂ | ಅನೇಕದಂ
- 4 ತಂ ಭಕ್ತಾನಾ ಮೇಕದಂತಮುಪಾನ್ಯಹೇ | ಹರೇರ್ಲೀಲಾವರಾಹ
- 5 ನೈ ದಂಷ್ಟ್ರಾ ದಂಡಸ್ತಪಾತುಪಾಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾ ಯತ್ರಧಾತ್ರೀ
- 6 ಚೈತ್ರತ್ರಯಂದಧೌ | ಶ್ರೀಶಾಲವಾಹನಶಕ್ತೇ ಶರನಾಗದಾಣ
- 7 ಶ್ರೀತಾಂತುನಂಮಿತ ಶರತ್ಸುಗತಾನ್ಯಮುಷ್ಮಿಃ | ವರ್ಷೇತು ಶೋ
- 8 ಭಕ್ತತಿ ಮಾನಿಶುಚೌ ವಳಕ್ಷೇಪ ಕ್ಷೇಧ ವೈಷ್ಣವತಿಧಾವಮೃತಾಂ
- 9 ಶುವಾರೇ | ಶ್ರೀಮದ್ವಾಚಾಧಿರಾಜ ಶ್ರೀ ಭೂಪಾಲ ಪರಮೇಶ್ವರಃ
- 10 ಕಲ್ಯಾಣಚರಿತೋ ವೀರ ಪ್ರತಾಪ ಬಿರುದಾಂಕಿತಃ | ಅರ್ಥ
- 11 ಚಾತಕ ಸಂದೋಹ ಸಂತೋಷಕರತೋಯದಃ | ಪ್ರತ್ಯರ್ಥ
- 12 ಪೃಥಿವೀಪಾಲ ಮೌಳಿಲಾಲಿತಶಾಸನಃ | ತುರುಷ್ಯ ಶುಷ್ಕ
- 13 ಗಹನದಹನೋದ್ಯದ್ಧವಾನಲಃ | ಚಂಡಬಾಹು ಬಲೋದ್ಧಂ
- 14 ಡ ಪಾಂಡ್ಯ ಬಂಡನ ಪಂಡಿತಃ | ಜೋಳ ಕೇರಳ ನೇಪಾಳ ಭೂ
- 15 ಪಾಲ ಕರಿಕೇಸರೀ | ಕೊಂಗವಂಗ ಕಳಿಂಗಾಂಗ ಭೂಭೃತಿ
- 16 ಮಿರ ಭಾನ್ಯರಃ | ಬಿರುದಂತೆಂಬರ ಗಂಡಸ್ತರುಣೀಜನನ
- 17 ವೈಕುನುಮ ಕೋದಂಡಃ | ರಾಜಕುಲಾಬ್ದಿ ಶಶಾಂಕಃ ಶೂರೋ
- 18 ಧರಣೀ ವರಾಹ ಬಿರುದಾಂಕಃ | ಶ್ರೀ ನಾರಾಯಣಪಾದ ಪಂಕಜ

- 19 ಯುಗೀ ವಿಂಢ್ಯಸ್ತ ವಿಷ್ವಗ್ನರಃ ಶ್ರೀಮತ್ಪ್ರತಿಮ ರಂಗಧಾಮ
20 ನಗರೀ ಸಿಂಹಾಸನಾಧೀಶ್ವರಃ | ಪ್ರತ್ಯರ್ಥಕ್ಷತಿಪಾಲ ರತ್ನ
21. ಮಕುಟೀ ನೀರಾಜಿತಾಂಘ್ರಿಶ್ಚಿರಂದೇವ ಬ್ರಾಂಹಣರಕ್ಷಣಾಯ ಸ್ತು
22 ಧೀವೀ ಸಾಂಮ್ರಾಜ್ಯ ದೀಕ್ಷಾಂವಹ | ಆತ್ರೇಯಗೊತ್ತ ಸಂಜಾತ
23 ಅಶ್ವಲಾಯನಸೂತ್ರವಾ | ರ್ವಕ್ಯಾಖೀಚಾಮರಾಜಸ್ಯ
24. ಪೌತ್ರ ಸ್ವದ್ಗುಣವಾರಿಧೇಃ | ದೇವರಾಜಸ್ಯತನಯೋದೇವರಾ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

- 25 ಜಮಹೀಪತಿಃ | ದೇಶೇತು ಬಯನಾಡಾಪ್ಯೇ ನಿಜವಿಕ್ರಮಣಾ
26 ಜಿಹೇ | ಪುರಾಹ್ವಯಂ ಮಹಾಗ್ರಾಮ ಮುಪಜೀವ್ಯಾವತಿಷ್ಠತಃ |
27 ಸರಗೂರಿತಿವಿಖ್ಯಾತ ಗ್ರಾಮಸ್ಯ ಸ್ಥಲ ಮಾಶ್ಚಿಂತಂ |
28 ಗ್ರಾಮಂನಲ್ಲೂರು ನಾಮಾನಂತಟಾಕಾರಾಮಶೋಭಿತಂ | ಪ್ರ
29. ತ್ಯಬ್ಧಂ ಶತದೀನಾರದಾಯಿನಂ ಸಸ್ಯಸಂಪದಾ | ಪ್ರತಿ
30 ನಾಮ್ನಾ ದೇವರಾಜ ಪುರಮ ಪ್ರತಿಮಂಭುವಿ | ಶ್ರೀಮತ್ಪರಮ
31. ಹಂಸಶ್ರೀ ಪರಿವ್ರಾಜಕಸದ್ಗುರೋಃ | ಪದವಾಕ್ಯಪ್ರ
32. ಮಾಣಾಬ್ಧಿ ಪಾರೀಣಸ್ಯ ಮಹಾತ್ಮನಃ | ಸರ್ವತಂತ್ರ
33 ಸ್ವತಂತ್ರಸ್ಯ ಕರ್ಯಾಣಗುಣಶಾಲನಃ | ಶ್ರೀಮದ್ವೈ
34. ಪ್ಸವ ನಿಧಾಂತ ಸ್ಥಾಪನಾರ್ಯಸ್ಯಧೀಮತಃ | ಶ್ರೀ
35 ರಾಮಚಂದ್ರ ದೇವಶ್ರೀಪಾದಾರಾಧನೋದ್ಯತಸ್ಯ ಸದಾ |
36. ವಿಜಯೀಂದ್ರ ತೀರ್ಥಪಾಪ ಶ್ರೀಮತ್ಕರ ಕಮಲಜಾತಸ್ಯ
37 ಶ್ರೀ ಮತ್ಸ್ಯಧೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದಸ್ವಾಮಿ ಸತ್ಕುಮಾರ
38 ಸ್ಯ | ಶ್ರೀರಾಘವೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದಾಷ್ಟಾಂಗಸಂಯ
39 ಮೀಂದ್ರಸ್ಯ | ಅಸ್ಯಮರಾಧಿಷ್ಠಾತುರ್ದೇವಸ್ಯ ಶ್ರೀರಾ
40 ಮಚಂದ್ರಸ್ಯ | ಕೋಶಾಯದೇವಪೂಜಾ ಬ್ರಾಂಹ್ಮಣಭುಕ್ತಾಃ
41 ದಿ ಸರ್ವ ಧರ್ಮಕೃತೇ | ಮಹತ್ಯಸ್ಮಿನ್ಮುಂಞ್ಯ ಕಾಲೇರಂ
42 ಗೇಶಪದಸಂನಿಧಾ | ಶ್ರೀಮಂನಾರಾಯಣ ಪ್ರೀತ್ಯೈವಾ
43. ದಾದ್ಧಾರಾ ಪುರಸ್ಕರಂ | ಶ್ರೀ ರಾಘವೇಂದ್ರ ತೀರ್ಥಶ್ರೀ ಪಾ
44 ದಮರಸ್ಥರಾಮಚಂದ್ರಾಯ | ದತ್ತಸ್ಯ ದೇವವಿಭುನಾ
45 ನಲ್ಲೂರು ಗ್ರಾಮವರ್ಯಸ್ಯ | ಚತುರ್ನೀಮಾನಿನಿಯಾದಿ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

- 46 ಲಬ್ಯತೇ ದೇಶಭಾಷಯಾ | ಹಂಚೀಪುರಗ್ರಾಮದಿಂದಂಪಡುವಲು
47 ಲಿಂಗಹಳ್ಳೀ ಗ್ರಾಮದಿಂದ ಬಡಗಲು | ಕೆರೆಬೀಚನಹಳ್ಳೀ
48. ಗ್ರಾಮದಿಂದಂ ಮೂಡಲು | ಸರಗೂರು ಗ್ರಾಮದಿಂದಂತೆಂಕಲು | ಇಂ
49. ತೀಚತುಃಪೀಮಯೋಳಗಾದ ಈ ನಲ್ಲೂರೆಂಬ ಗ್ರಾಮದಯಲ್ಲೆಗೆ
50 ಳೋಳಗಾದ ನಿಧಿನಿಕ್ಷೇಪಜಲಪಾಪಾಣ ಅಕ್ಷೀಣಲಗಾ
51. ಮಿಸಿದ್ಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಪ್ಪಭೋಗತೇಜಸ್ವಾಂಮೃಗಳು ಈ
52 ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳ ಮರಕ್ಕೆ ಸಲುವವು ಈ ಗ್ರಾಮಪು ಇವ
53 ರು ಮಾಡುವ ವ್ಯವಹಾರ ಚತುಷ್ಪಯಕ್ಕೆ ಯೋಗ್ಯವಾಗಿ ಸಲುವ
54 ದು ಈ ಗ್ರಾಮವನು ಈ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳ ಮರಕ್ಕೆ ಶಿ
55. ಪ್ಯ ಪ್ರತಿಷ್ಠಾ ಪಾರಂಪರೆಯಾಗಿ ಆ ಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿ
56 ಗಳಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ಸುಖದಿಂದ ಅನುಭವಿಸಿಕೊಂ
57. ಡು ಬರಲುಳ್ಳವರೂ ಯಂದು ಆತ್ರೇಯ ಗೋತ್ರದ ಆಶ್ವಲಾ
58. ಯನ ಸೂತ್ರದ ರ್ವಕ್ಯಾಶಾಖೀಚಾಮರಾಜೋಡಯರ ಪಾ

- 59 ತ್ರರಾದ ದೇವರಾಜೋಡಯಫ ಪುತ್ರರಾದ ದೇವರಾಜಮ
60 ಹೀಪಾಲಕರು ಶ್ರೀಮದ್ವಿಷ್ಣು ಈಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದೊ
61 ಡಯರ ಕರಕಮಲ ಸಂಜಾತರಾದ ಶ್ರೀಮತ್ಪುಂಡ್ರಂ
62 ದ್ರ ತೀರ್ಥ ಶ್ರೀ ಪಾದೊಡೆಯರ ಕುಮಾರಕರಾದ ಶ್ರೀ
63 ರಾಘವೇಂದ್ರ ತೀರ್ಥಶ್ರೀಪಾದೊಡೆಯರ ಶ್ರೀರಾಮಚಂದ್ರ
64 ದೇವರ ಭಂಡಾರಕ್ಕೆ ದೇವಬ್ರಾಹ್ಮಣ ಸಂತರ್ಪಣಾ
65 ಫವಾಗಿ ಸಹಿರಂಜ್ಯೋದಕದಾನ ಧಾರಾಪೂರ್ವ
66 ಕವಾಗಿ ಕೊಟ್ಟ ನಲ್ಲೂರಂಬ ಗ್ರಾಮಕ್ಕೆ ಪ್ರತಿನಾಮ

(ತಿನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)——

- 67 ಧೇಯವಾದ ದೇವರಾಜ ಪುರವೆಂಬ ಗ್ರಾಮದ ತಾಂಮ್ಯ
68 ತಾಸನ | ಏಕೈವಭಗಿನೀ ಲೋಕೇನರ್ವೇಷಾ ಮೇವಭೂಭು
69 ಜಾಂ | ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯವಿಪ್ರದತ್ತಾ ವನುಂ
70 ಧರಾ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವನುಂ
71 ಧರಾಂ | ಪಪ್ಪಿರ್ವರ್ಪನಹನಾಣಿ ವಿಷ್ಣುಯಂ ಜಾಯ
72 ತೇ ಕ್ರಿಮಿಃ | ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂ ಪರದತ್ತಾ ನುಪಾ
73 ಲನಂ | ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭ
74 ಪೇತ್ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯದಾನಾಚ್ಛೇದೋನು ಪಾ
75 ಲನಂ | ದಾನಾತ್ಸ್ವರ್ಗ ಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ
76 ಪದಂ | ಶ್ರೀ |

I-B—

- 1 ಶುಭಮಸ್ತು | ನಮಸ್ತುಚ್ಛ್ರಿಶಿಶ್ವಮವಿ ಚಂದ್ರ ಚಾಮರ ಚಾರ
2 ವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಅ
3 ಗಜಾನನಪದ್ಮಾಕ್ಷಿ ಗಜಾನನಮಹರ್ನಿಶಂ | ಅನೇಕ ದ್
4 ತಂ ಭಕ್ತಾನಾಮಿಕದಂತಮುಪಾಸ್ಮಹೇ | ಹರೇಲಿಲಾವರಾಹ
5 ಸ್ಯ ದಂಷ್ಟಾದೆಡಸ್ಸಪಾತುಃ | ಹೇಮಾದ್ರಿಕಲಶಾ ಯತ್ರ ಧಾತ್ರಿ
6 ಷ್ಣತ್ರಶ್ರಿಯದಧಿ | ಶ್ರೀಶಾಲಿವಾಹನಶಕೇ ಶರ ನಾಗ ಬಾಣ
7 ಶೀತಾಂಶು ಸಂಮಿತಶರತ್ಸುಗತಾಸ್ವಮುಷ್ಮಿನ್ | ವರ್ಷೇತು ಶೋ
8 ಭಕುತಿ ಮಾಸಿಶುಚೌ ವಲಕ್ಷಪೇಕ್ಷಧವೇಷ್ಣವತಿಥಾವಮೃತಾಂ
9 ಶು ವಾರೆ | ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜಶ್ರೀಭೂಪಾಲಪರಮೇಶ್ವರಃ
10 ಕಲ್ಯಾಣಚರಿತೋವೀರಪ್ರತಾಪವಿರುದಾಕಿತಃ | ಅರ್ಥಿ
11 ಚಾತಕಸಂದೋಹ ಸಂತೋಷಕರತೋದಃ | ಪ್ರತ್ಯರ್ಥಿ
12 ಪೃಥಿವೀಪಾಲಮೌಠಿಲಾಲಿತಶಾಸನಃ | ತುರುಕ್ಕಶುಕ್
13 ಗಹನ ದಹನೋಽದ್ವಾನಲಃ | ಚಂಡಬಾಹುಬಲದ್
14 ಡ ಪಾಂಡ್ಯಖಂಡನಪಾಂಡಿತಃ | ಚೋಲಕೇರಲನಪಾಠಮ್
15 ಪಾಲಕರಿಕೇಸರಿ | ಕೌಗವಂಗಕಾಠಿಗಾಂಗಭೂತಿ
16 ಮಿರಭಾಸ್ಕರಃ | ಬಿರುದಂತೆವರಂಗಡಸ್ತರುಣಿಜನನ
17 ವ್ಯ ಕುಸುಮಕೋದ್ಭವಃ | ರಾಜಕುಲಾಧಿ ಶಶಾಂಕಃಶೂರೋ
18 ಧರಣಿವರಾಹವಿರುದಾಂಕಃ | ಶ್ರೀನಾರಾಯಣಪಾದಪಂಜ
19 ಯುಗೀ ವಿನಯಸ್ತ ವಿಷ್ಣುಭರಃ | ಶ್ರೀಮತ್ಪಶ್ಚಿಮರಗಧಾಮ
20 ನಗರೀ ಸಿಂಹಾಸನಾಧೀಶ್ವರಃ | ಪ್ರತ್ಯರ್ಥಿಕ್ಷಿತಿಪಾಲರತ್ನ

21. मकुटिनीराजितांघ्रिश्चिरं देवघ्रां ह्यणरक्षणाय पृ
22. थिवी सांघ्राज्यदीक्षां वहन् । आत्रेयगोत्रसंजात
23. आश्वलायनसूत्रवान् । रुक्शाखी चामराजस्य
24. पौत्रस्सद्गुण वारिधेः । देवराजस्यतनयो देवरा

II-A—

25. जमहीपतिः । देशेतु बयनाडाख्ये निजविक्रमणा
26. जिते । पुराह्वयं महाग्राम मुपजीव्यावतिष्ठतः ।
27. सरगूरिति विख्यातग्रामस्यस्थल माश्रितं ।
28. ग्रामं न ह्युरु नामानं तटाकारामशोभितं । प्र
29. त्यब्दं शतदीनार दायिनं सस्य संपदा । प्रति
30. नाम्ना देवराज पुरमप्रतिमं भुवि । श्रीमत्परम
31. हंसश्री परिव्राजकसद्गुरोः । पदवाक्य प्र
32. माणाब्धि पारिणस्य महात्मतः । सर्वतंत्र
33. स्वतंत्रस्य कल्याण गुणशालिनः । श्रीमद्वै
34. णव सिद्धांत स्थापनार्थस्यधीमतः । श्री
35. रामचंद्रदेवश्रीपादाराधनोद्यतस्य सदा ।
36. विजयींद्रतीर्थपाद श्रीमत्कर कमलजातस्य
37. श्रीमत्सुधींद्रतीर्थ श्रीपादस्वामिसत्कुमार
38. स्य । श्रीराघवेंद्रतीर्थ श्रीपादाख्यस्य संय
39. मींद्रस्य । अस्यमठाधिष्ठातुर्देवस्य श्रीरा
40. मचंद्रस्य । कोशायदेवपूजाब्राह्मणभुक्त्वा
41. दिसर्वधर्मकृते । महत्तस्मिन्ननुगुण्यकाले
42. गेश पदसं निधौ । श्रीमनारायण प्रीत्यैप्रा
43. दाद्धारपुरस्सरं । श्रीराघवेंद्रतीर्थश्रीपा
44. द मठस्थरामचंद्राय । दत्तस्यदेवविभुना
45. न ह्युरुग्रामवर्षस्य । चतुस्सीमानिनैयादि

II-B—

46. लिख्यते देशभाषाया । हचीपुरग्राम
(The rest of the inscription is in the Kannada language).

Transliteration

I-B—

1. śubham astu | nainas-tunga śiraś-chumbhī chandīa chāmara chāra-
2. vē | trai-lōkya-nagar-ārambhā mūla-stambhāya Sambharē A-
3. gajānana-padmaikam Gajananam ahainīsam anēka-dam-
4. tam bhaktānām ēkadamtam upasmahē | Harē līlā-Varāha-
5. sya damshīlā damdas sa pātu vah | Hēmādī-kalasā yatra Dhātri
6. chohhtīa śriyam dadhau | śrī Śālivāhana śakē śara-nāga-bāna-
7. śītāmśu sammita saratsu gatā svamushmīn varshētu Sō-
8. bhakriti māsi suchau valakshē pakshētha Vaisnava tithāv-amṛitāp-
9. śu vārē | śrīmad rājādhirāja śī-bhūpāla-paramēśvarah
10. kalyāna-charitō vīra-pratāpa-bhūdānkitah arthi-
11. chātaka-samdōha-samtōshakala-tōyadah pratyarthi
12. prithivī-pāla-mauli-lālita-śāsanah | Turushka-śushka-

- 13 gahana dahanôdyad davâ-nalah | chanda-bâhu-balôddam-
 14 da Pâmnya-khamdana-pamditah | Chôla Kêiala Nêpâla Bhû-
 15 pâla-kari kêsari | Komga-Vamga-Kajimg-Ânga bhûbhrit ti-
 16 mura bhâskararah | birudamt embaza gamdas taiunî jana na-
 17 vya Kusuma-kôdamdah | râja-kulâbdhi sasâmkah sûrô
 18 Dhanani-varâha buudâmkah | sîi-Nârâyana pâda-pamkaja-
 19 yugi vimnyasta vishvagbhahah srimat-Paschima-Ramga-dhâma-
 20. nagari-simbâsan-âdhîsarah | praty-arthi kshiti-pâla-ratna
 21. makuti-nirâjûtamghis chiram Dêva-Brâmhana rakshanâya pri-
 22. thivi sâmrâjya diksham vahan Âtrêya-gôtra samjâta
 23. Âśvalâyana sûtravân | Rikśâkhi Châmarâjasya
 24 pautras sadguna vâridhêh | Dêva-râjasya tanayô Dêva-râ-

II-A—

- 25 ja mahîpatih | dêsê tu Baya-nâdâkhyê nijavikramanâ-
 26. rutê | purâhvayam mahâ-grâmam upajîvyâ vatishtitah |
 27 Saragûrti vikhyâta grâmasya sthalam âsritam |
 28 grâmam Nallûru nâmanam tatâk-ârâma sôbhitam | pra-
 29 tyabdam sata dinâra dâyamam sasya-sampadâ | prati
 30 nâmnâ Dêvârâja-puram apratimam bhuvî | srimat parama-
 31 hamsa sri parivrâjaka sadgurôh | padavâkya pra-
 32 mânâbdhi pârinasya mahâtmanah | saiva tantra
 33 svatantriasya kalyâna guna sâlinah | srimad Vai-
 34 shnava siddhânta sthâpanâryasya dhîmatah | sîi-
 35 Râmachandra dêva sri pâdarâdhanôdyatasya sadâ |
 36 Vijayindra-tîrtha pâda simat kara-kamala jâtasya
 37. simat Sudhîndra-tîrtha sripâda svami satkumâra-
 38. sya | sri-Râghavêndra-tîrtho sîipadâkhyasya samya-
 39. mîndrasya | asya mathâdhishtâtur dêvasya sri Râ-
 40 machamdrasya | kôsaya-dêva-pûjâ-Brâmhana bhuktyâ
 41 di sarva-dharma-kritê-mahaty asmin-punya kalê Ram-
 42 gêsâ pada samnidhan | srimam Nârâyana prîtyai prâ-
 43. dâd dhârâ-purassanam | sîi-Râghavêndra-tîrtha sîipâ-
 44. da mathastha Râmachandrâya | dattasya Dêva-vibhunâ
 45 Nallûru grâma-varyasya | chatu-simâ nirmayâdi

II-B—

46. likhyatê dêsabhâshayâ | Hamchîpura grâmadimdam paduvalu
 47 lingahalî grâmadimdam badagalu | Kere-Bichanahalî
 48 grânadimdam mûdalû | Saragûru grânadimdam temkalû | im-
 49 ti-chatuh sineyolagâda | Nallûremba grâmada yalle ga-
 50. lolagâda nidhi-nikshêpa-jala-pâshâna akshini âgâ-
 51. mi-siddha-sâddhyamgalemba ashta-bhôga tēja-svâmyagalu i-
 52 Râghavêndra-svâmigala mathakke saluvavu | grâmavu iva-
 53. ru mādruva vyavahâra chatusthayakke yôgyavâgi saluva-
 54. du i grâmavanu i Râghavêndra svâmigala mathakke si-
 55. shya-prasishya pâramparyâgi â-chamdrârka sthâyi-
 56. galâgi sarva-mâmnayavâgi sukhadim anubhavisî kom-
 57. du baralullavarû yamdu Âtrêya gôtrada Âśvalâ-
 58. yana sûtrada Rik-śâkheya Châmarâj-odeyara pau-
 59. tiarâda Dêva-râjodayara putrarâda Dêvarâja-ma-
 60. hi-palakau srimad Vijayindra-tîrtha Sripâdo-
 61. dēyara kara-kamala-samjâtarâda srimat Sudhîm-

- 62 dra-tūtha śrī-pādodayara kumārakarāda śrī
 63. Rāghavēmdra tūtha sī-pādodeyara śrī Rāmachandra
 64. dēvara bhamdāiakke Dēva Brāhmāna samtarpanā-
 65 rthavāgi sa huanyōdaka dāna-dhārā pūrva-
 66 kavāgi kotta Nallū emba grāmakke piati nāma-

III-A—

- 67 dhēyavāda Dēvarāja-puavemba grāmada tānna
 68 sāsana ! ēkaiva bhaginī lōkē saivēshām ēva bhūbhū-
 69 jām ! na bhōjyā na-kara grāhyā vipra-dattā vasum-
 70. dharā ! sva-dattāni para-dattāni vā yō harēta vasum-
 71. dharām ! shashtir vaisha sahasrāni vishthāyām jāya-
 72 tē kimih ! sva-dattā dvigunam pumnyam paia-dattānupā-
 73 lanam ! para-dattāpahārēna svadattam nishphalam bha-
 74 vēt ! dāna-pālanayōi-madhyē dānāt chhreyōnupā-
 75 lanam ! dānāt svargam avāpnōti pālanād achyutam
 76 padam ! śrī !

Translation

Be it well.

[Invocation to Sambhu, Ganapati and the Boar incarnation of Vishnu].

On Monday, the 11th lunar day of the bright half of the month Āshādha in the year Śōbhakrit corresponding to the Saka year reckoned by the arrows, the elephants, the arrows and the moon (1585).

The illustrious rājādhirāja rājaparamēśvara virapiatāpa, of good character, rainy cloud which brings happiness to the group of chātakas the beggars, destroyer of hostile kings, a wild fire to the forest the Turushkas, destroyer of the Pāndya king, a lion to the elephants the Chōla, Kērala and Nēpāla kings, a sun to the darkness the Konga, Vanga, Kalinga and Anga kings, *virudentembara-ganda*, a cupid to the young women, a moon to the ocean, the royal family, having the *burūdas* of dhaianivarāha, a firm devotee of Nārāyana, lord of the throne of the western Ranganagarī (Serngapatam), whose feet are decorated by the jewelled diadems of the hostile kings, bearer of the burden of sovereignty just for protecting the *dēvas* and Brāhmanas, Dēvarāja of the Ātrēya-gōtra, Āśvalāyana sūtra and Rik-śākhā, son of Dēva-Rāja and grandson of Chāma Rāja, granted, with pouring of water, at the auspicious time, in the presence of the god Rangēsa, in order to please, the god Nārāyana, to provide for the god's worship and the feeding of the Brāhmanas the village Nallūru, decorated with tanks and gardens, surnamed Dēvarājapura, of the annual income of 100 *dināra*, attached to the bigger village Pura in Saragūrusthala of Bayanādu-dēsa, which he had acquired by his prowess, to the Rāmachandra treasury of the matt of the illustrious paramahansa parivrajaka sadguru, padavākya-pramānābdhi pārīna, sarvatantra svatantra, possessor of good qualities, establisher of the illustrious Vaishnava siddhānta, worshipper of the illustrious feet of the god Rāmachandra, Rāghavēndraśrīpāda, son of Sudhīndiatūtha-śrīpāda, who was the spiritual son of Vijayīndia-tūtha-śrīpāda

The four boundaries of the village Nallūru granted to the god Rāmachandra of the matt of śrī Rāghavēndia-tūtha-śrīpāda are here written in native language—to the west of Hanchīpura, to the north of Limgahalli, to the east of Kerebichana-halli and to the south of Saragūru—Thus the eight rights and powers of enjoyment

including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities within the four boundaries of the village Nallūru belong to the matt of Rāghavēndrasvāmi. The village might be enjoyed free of all imposts by the svāmi of the matt in succession of the disciples for as long as the moon and the sun endure. Thus the grant of the village Nallūru surnamed as Dēvarājapura is made with gold and pouring of water by Dēva Rāja of Atrēya-gōtra, Āśvalāyana-sūtra and Rik-śākhā, son of Dēva-Rāja Vodeya and grandson of Chāma-Rāja Vodeya, to the Rāmachandra Treasury of Rāghavēndratīrtha-śrīpāda, son of the illustrious Sudhīndratīrtha-śrīpāda who was the spiritual son of the illustrious Vijayīndratīrtha-śrīpāda, to provide for the feedings of the Brahmins.

[Four usual final verses].

Note

This copper plate inscription received from the same Rāghavēndrasvāmi matha at Nanjangūd belongs to the reign of the Mysore king Dodda-Dēva-Rāja Odeyar. It consists of three plates, each measuring 10" by 7½" and is engraved in Nāgarī characters. The language is Sanskrit up to line 46 and thereafter Kannada, except for the last four final verses which again are in Sanskrit.

The inscription records the grant of the village Nallūru surnamed Dēvarājapura, of the annual income of 100 *dīndras* in Saragūrusthala by the king to the Rāmachandra treasury of the matt. The purpose of the grant was to feed the Brāhmins.

The svāmi of the matt at the time of the grant was the famous Rāghavēndratīrtha, one of the greatest among the successors of Vibudhēndratīrtha. He sat on the spiritual throne from 1624 to 1671. It was after him that the matha acquired its present designation. He studied under Sudhīndra at Kumbhakōnam. He died at Mantrālaya in the Bellāry District. Pilgrims from several parts of India go to Mantrālaya to worship his *bṛndāvana* or tomb. A car festival also takes place there in the month of Śrāvana every year. The place is held very sacred by the Mādhvas.

The date of the record is given as Monday, the 11th lunar day of the bright half of the month Āshādha in the year Sōbhakṛitu and the Śaka year is reckoned by the arrows, the elephants, the arrows and the moon (1585). The whole date corresponds to Monday, 6th July 1663 A.D.

35

Sixteenth copper plate record in the same matt.

Telugu characters and Sanskrit language.

Single plate : size 12½" × 9½".

ಅದೇ ಶ್ರೀ ಮರದಲ್ಲರವ ಪದನಾರನೆಯ ತಾಮ್ರಶಾಸನ.

೧ ಪಲಗೆ : ತಲಗಕ್ಷರ . ಪ್ರಮಾಣ ೧೨½" × ೯½".

ಶ್ರೀ

1. ೦|| ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತೃಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
2. ಸ್ತಂಬಾಯ ಶಂಭವೇ ||೧|| ಹರೇಲೀಲಾವರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾದಂಧಸ್ತಪಾತುಪಾಹೇಮಾದ್ರಿ
3. ಕಲಶಾ ಯತ್ರ ಧಾತ್ರೀ ಧೃತೃತ್ರಯಂ ದಧೌ ||೨|| ಶ್ರೀಮತ್ಪರಮ ಹಂಸಾಬ್ಜಪರಿವ್ರಾಡಿಶತಾಜುಷಾ
4. ೦| ಪದವಾಕ್ಯಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ ||೩|| ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಸಂಸ್ಥಾಪನಗರೀಯ

5. ಸಾಂ | ರಾಮಚಂದ್ರಪದಾಂಭೋಜ ಪೂಜಕಾನಾಂ ಮುದಾನದಾ ||೪|| ಶ್ರೀಮದ್ವಾದೀಂದ್ರ ಯೋಗೀಶಪಾ
6. ಣ ಪಂಕಜ ಜನ್ಮಾನಾಂ ಸರಸ್ವತಂತ್ರಸ್ವತಂತ್ರ ಶ್ರೀ ವೆಸುಧೇಂದ್ರಾರ್ಯ ಯೋಗಿನಾಂ ||೫|| ನಿಜಾಂ ತೇವಾನೀಮ
7. ಧ್ಯ ನಿಧ್ವಾಂತಾರ್ಥೋಪದೇಶಿನೇ | ವೇದವೇದಾಂಗ ತತ್ಪಾರ್ಥವೇದಿನೇಚಿತವಾದಿನೇ ||೬|| ಅಶೇಷ ತೀರ್ಥಸಂಚಾರ
- 8 ರ ಪವಿತ್ರೀಕೃತಚೇತಸೇ | ವಿದ್ಯತ್ಯುಮುದ ಸಂದೋಹ ಕಾಮುದೀಪ್ರಿಯಬಂಧವೇ ||೭|| ಅತ್ಯರ್ಥ ಮರ್ಥಿಸರ್ವಾ
- 9 ಫ ದಾನಾಚ್ಚಿತಸುರದ್ರವೇ | ವರ್ಭಿಕ್ಷುಚಕ್ಷುಃ ಶ್ರವಣವಿಕ್ಷೋಭಣಗರುತ್ಮತೇ ||೮|| ರಾಜಾಧಿರಾಜ ಕೋಟೀರ
10. ಕೋಟಿಕೂಟಾರ್ಚಿತಾರ್ಥಯೇ | ವರದೇಂದ್ರಯತೀಂದ್ರಾಯ ಸರ್ವಾಭೀಷ್ಟ ಪ್ರದಾಯಿನೇ ||೯|| ರಸರತ್ನ ತುಫಭೂ
- 11 ಸಂಖ್ಯಾಗಣಿತೇಶಕಜನ್ಮನಾ | ಜಯಾಬಾತ್ಸಯುಜೇ ಶುಕ್ಲದ್ವೀಪಾ ಶುಕ್ರವಾಸರೇ ||೧೦|| ಶ್ರೀಮದ್ರಾ
- 12 ಮವ್ಯಾಸಪೂಜಾಸಮಯೇ ಸಂಪದಾಲಯೇ | ಶ್ರೀಭೂದೇವೀಸಮೇತ ಶ್ರೀ ಕೇಶವಸ್ವಾಮಿ ಸಂನಿಧಾ ||೧೧||
13. ಸ್ವರ್ಗಂಗಾ ಸ್ವರ್ಗಂಗಾ ವಿಪುಲಾವಿಪುಲಾಬಭೂವಯಜ್ಞಾತಾ | ಪ್ರಜಯತಿ ವಿಷ್ಣುಪದಾಬ್ಜಂ ತದಬ್ಜಂ (೦)
- 14 ಚೇಂದ್ರಾದಿ ದೇವತಾವಂದ್ಯಂ ||೧೨|| ತಜ್ಜನ್ಯಜನ್ಯಧನ್ಯೇಷುಮಾನ್ಯಃ ಸೌಜನ್ಯಮಂಡಿತಃ | ವದಾನ್ಯಜನ
- 15 ಮೂರ್ಧನ್ಯೋ ಜಜ್ಞೇ ಹದ್ದನ್ನ ಭೂಪತಿಃ ||೧೩|| ಶ್ರೀ ಹದ್ದನ್ನಾಬ್ಜಕ್ಷಿಪಸ್ತೌಚಿಂತಾಮಣಿಃ ಪ್ರಭೂ ತಾರ್ಥಿಕ
- 16 ದಂಬಕಾನಾಂ | ಲಕ್ಷ್ಮೀರಿವಾಂಭೋರುಹಲೋಚನಸ್ಯ ಬಕ್ವಾಂಬಿಕಾಭೂಷ್ಣ ಕುಟುಂಬಿನೀತಿ ||೧೪|| ಸುಶೇಷಕ
- 17 ಲನಾಂಬುಧೇಃಸ್ವರಭಿಲಾಶುಗಂಮಧವಾತ್ಮಮಾರಮಿವ ಶಂಕರಾತ್ಮಲ ಮಹೀವೃತಃ ಕನ್ಯಕಾ | ಜಯ
- 18 ಂತ ಮಮರಪ್ರಭೋರವಿತಚೀರ ಸೋಮಾಧಿಪಂಸುತಂ ಜಗತಿಬಕ್ತಮಾಲಭತ ಪದ್ವನಕ್ಷಾಪತೇಃ ||೧೫||
- 19 ಸ್ಯಃ ಕಾಮಿನೀಂ ಸ್ವತನು ಕಾಂತಿಭಿ ರಾಕ್ಷಪಂತೀಂ ಸೋಮಕ್ಷಿತೀಶತಿಲಕೋ ನವನೀರಜಾಕ್ಷೀಂ | ಕಲ್ಯಾಣ
- 20 ನೀಂ ಕಮಲನಾಭ ಇವಾಬ್ಧಿ ಕನ್ಯಾಂ ಲಿಂಗಾಂಬಿಕಾ ಮುದವಹದ್ಯಹುಮಾನಶೀಲಾಂ ||೧೬|| ವರ
- 21 ತಿರುಮಲರಾಜಂ ನಜ್ಜನಾದಿತ್ಯಭೂಜಂ ರಚಿತನಯವಿಚಾರಂ ರಾಮರಾಜಂಚಿದೀರಂ ಸಕಲ
- 22 ಗುಣಕದಂಬಾ ಸಾಧುಸಾಲಿಂಗಮಾಂಬಾ ಸುತಯುಗಲ ಮವಾಪ ಶ್ರೀರಮೇವಾಬ್ಜಕಾಮಾ ||೧೭||
- 23 ಸತೀಂ ತಿರುಮಲಾಧಿಪಶ್ಚರಿತ ಲೀಲಯಾರುಂಧತೀಂ ಮನಾಗಪಿ ನಿರಾಗ್ರಹೈರ್ವಸುಮತೀಂ ಯ
24. ಶೋವರ್ಧಿತಾಂ | ಪಿಶಾಂಶಾರಿವರೋಹಿಣೀಂ ಹೃದಯಹಾರಿಣೀಂ ಸದ್ಗುಣೈರಮೋದತಸ
- 25 ಧರ್ಮೋಮಯಮಹೀಪ್ಯ ಮಂಗಾಬಿಕಾಂ ||೧೮|| ತನ್ಯಾಧಿಕ್ಯ ಸ್ವಮಭವತ ನಯಸ ಪ್ರೇಮಭಿಃ
- 26 ಸೋಮರಾಜವಸುಧಾ ಧಿವ ಮಾಳಿರತ್ನಂ | ಅನೃತಮುಲ್ಲಸಿತ ಕಾಂತಿಭಿ ರಸ್ಯಚಿತ್ರಂ ತ್ರಾಣ
27. ಸುದೃಶಾಂಚಿ ನಿರಂಜನಾನಿ ||೧೯|| ಸಕಲ ದಾವಿಕಂಟಕಾನರಾಶೀರ್ ಸಮತಿ ನಿಹತ್ಯಸರಾಮ ರಾಜವೀ
- 28 ರಃ | ಭರತಮನು ಭಗೀರಥಾದಿರಾಜ ಪ್ರಧಿತಯಶಾಃ ಪ್ರಶಶಾಸ ಚಕ್ರಮವ್ಯಾಃ ||೨೦|| ಸೋಮಕ್ಷಿತೀ
- 29 ಶ ವಂಶಾಬ್ಧಿ ಸೋಮಾತಿರುಮಲಾಧಿಪಾತ | ಜಾತಶ್ರೀ ಸೋಮಭೂಪಾಲ ರಾಜೋರಾಜ್ಯ
- 30 ಮಪಾಲಯತ್ ||೨೧|| ಯಸ್ಮಿನ್ಶಶಾಸತ್ಯೇಕವೀರೇ ಧರಿತ್ರಿ ಮೇಣಾಕ್ಷೀಣಾಮವ ಕಾತ್ಯಕ ವಲಗ್ನೇ ||
31. ಕಾಟಲ್ಯಂ ತತ್ಪುಂಶಲೇ ಕರ್ಕಶತ್ವಂ ತದ್ವಕ್ಷೋಜೇ ಚಾಪಲಂ ತತ್ಕಟಾಕ್ಷೇ ||೨೨|| ಸೋಯಂ ನಿ

- 32 ० ಹಾಸನಸ್ಥಃ ಕ್ಷತಿಪತಿಲಕಃ ಸೋಮಭೂಪಾಲರಾಜಃ ಕೀರ್ತ್ಯುನಿತ್ಯಂ ನಿರಸ್ತುನ್ಮಃ
33 ನಹುಷಸ್ತುಪಾನವಧ್ಯುನಧಾನಾನ್ಯಃ | ಅಸೇತೋರಾಸುಮೇರೋರವನಿ ಸುರನುತ

(ಮುಂದಿನ ಹಲಗೆಗಳು ಸಿಕ್ಕಲ್ಲ)

- 1 ॥ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂವಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
2 ಸ್ತಂಭಾಯಶಂಭವೇ ||೧|| ಹರೇಲಿಲಾವರಾಹಸ್ಯದೃಷ್ಟಾದೃಷ್ಠಪಾತುಬಃ | ದೇವಾದಿ
3 ಕಲಶಾಯತ್ರಧಾತ್ರಿಣಿಶ್ರಿಯದಧೌ ||೨|| ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯಪರಿವಾಡೀಶತಾಜುಷಾ
4 ॥ ಪದ್ವಾಕೃಪ್ರಮಾಣಾಡಿಪೇರೀಣಾನಾಂ ನಿರಂಕುಶಂ ||೩|| ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತ ಸಂಸ್ಥಾಪ-
ನಗರೀಯ
5 ಸಾಂ | ರಾಮಚಂದ್ರಪದಾಂಭೋಜ ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ ||೪|| ಶ್ರೀಮದ್ವಾದೀಂದ್ರಯೋಗೀಶ ಪಾ
6 ಣಿ ಪಂಕಜ ಜನ್ಮನಾಂ ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರಶ್ರೀವಸುಧೇಂದ್ರಾರ್ಯಯೋಗಿನಾಂ ||೫|| ನಿಜಾಂತಿ ವಾಸಿನೇ ಮ
7 ಧ್ವ ಸಿದ್ಧಾಂತಾರ್ಥೋಪದೇಶಿನೇ | ವೇದವೇದಾಂಗತತ್ವಾರ್ಥವೇದಿನೇಜಿತವಾದಿನೇ | ಅಶೋಪಥೀರ್ಥಸಂವಾ
8 ರ ಪವಿತ್ರೀಕೃತಚೇತಸೇ | ವಿಷ್ಣುತ್ಕುಮುದಸಂದೋಹ ಕೌಮುದೀಪ್ರಿಯಬಂಧವೇ ||೬|| ಅತ್ಯರ್ಥಮರ್ಥಿಸರ್ವಾ
9 ರ್ಥ ದಾನಾಂಜಿತಸುರದ್ರವೇ | ದುಃಖಿಶ್ಚುಚ್ಚು. ಶ್ರವಣವಿಶ್ವೋಮಗರಹುತಮೇ ರಾಜಾಧಿರಾಜಕೋಟೀರ
||೮||
10 ಕೊಟಿಕೂಡಾರ್ಚಿತಾಂಧ್ರೀಯೇ | ವರದೈದ್ರಯತೀಂದ್ರಾಯ ಸರ್ವಾಭೀಷ್ಠಪ್ರದಾಯಿನೇ ||೯|| ರಸರತ್ನತುಂಬು
11 ಸಂಖ್ಯಾಗಣಿತೇ ಶಕಜನ್ಮನಾ | ಜಯಾದಾಶ್ಚಯುಜೇಶುಕ್ಲದ್ವಿತೀಯಾ ಶುಕ್ಲವಾಸರೇ ||೧೦|| ಶ್ರೀಮದ್ರಾ
12 ಮವ್ಯಾಸಪೂಜಾಸಮಯೇಸಂಪದಾಲಯೇ | ಶ್ರೀಭೂದೇವೀ ಸಂಮತಶ್ರೀ ಕೇಶವಸ್ವಾಮಿ ಸಂನಿಧೌ ||೧೧||
13 ಸ್ವರ್ಗಂಗಾ ಸ್ವರ್ಗಂಗಾ ವಿಪುಲಾವಿಪುಲಾ ಬಭೂವಯಜ್ಞಾನಾ | ಪ್ರತಿಯತಿ ವಿಷ್ಣುಪದಾಂಜಿತದ್ವಜ (೦)
14 ವೈದ್ರಾದಿ ದೇವತಾವಂಶೇ ||೧೨|| ತಜ್ಜನ್ಯಜನ್ಯಧನ್ಯೇಶುಮಾನ್ಯಃ ಸೌಜನ್ಯಮಂಡಿತಃ | ವದಾನ್ಯಜನ
15 ಮೂರ್ಧನ್ಯೋಜ್ಞೇಪದಕ್ಷಭೂಪತಿಃ ||೧೩|| ಶ್ರೀಪದನಾಖ್ಯಾಕ್ಷಿತಿಪಸ್ಯ ಚಿಂತಾಮಣಿಃ ಪ್ರಭುತಾರ್ಥಕ
16 ದೇವಕಾನಾಂ | ಲಕ್ಷ್ಮೀರೀವಾಂಭೋರಹಲೋಚನಸ್ಯ ಬಕಾಂವಿಕಾಭೂಚ್ಚಕುಡುಂಬಿನೀತಿ ||೧೪|| ಸುತೇವಕ
17 ಲನಾಂಬುಧೇಃ ಸುರಭಿಲಾಶುಗಮಧವಾತ್ಕುಮಾರಮಿವಶಂಕರಾತ್ಕುಲಮಾಹೀಭೂತಃ ಕನ್ಯಕಾ | ಜಯ
18 ತ ಮರಪ್ರಭೋರವಿಶ್ವಶೀರಸೋಮಾಧಿಪಸುತಂ ಜಗತಿಬಕ್ರಮಾಲಮತ ಪೇದನಕ್ಷಮಾಪತೇ ||೧೫||
19 ಸ್ವಃ ಕಾಮಿನೀಂ ಸ್ವತನುಕಾಂತಿಮಿ ರಾಕ್ಷಿಪತೀಂ ಸೋಮಕ್ಷಿತಿಶತತಲಕೋನವನೀರಜಾಕ್ಷೀ | ಕಲ್ಯಾಣಿ
20 ನೇ ಕಮಲನಾಭ ಇವಾಂಧಿ ಕನ್ಯಾಂ ಲಿಂಗಾಂವಿಕಾ ಮುದವಹದ್ಬಹುಮಾನಶಾಲಾಂ ||೧೬|| ವರ
21 ತಿರುಮಲರಾಜಂ ಸಜ್ಜನಾದಿತ್ಯಭುಜಂ ರಚಿತನಯವಿಚಾರಂ ರಾಮರಾಜೇಂದ್ರಾಕ್ಷೀಂ ಸಕಲ
22 ಗುಣಕದಂಬಾ ಸಾಧುಲಿಂಗಮಾಂವಾಸುತಯುಗಲಮವಾಪಶ್ರೀರಮೇವಾಂಜಕಾಮೌ ||೧೭||
23 ಸತೀಂ ತಿರುಮಲಾಧಿಪಶ್ಚರತ ಲೀಲಯಾರಂಭತೀಂ ಮನಾಗಪಿ ನಿರಾಪ್ರಹೇರ್ವಸುಮತೀಂ ಯ
24 ಶೋವಾರ್ಥಿತಾಂ | ಹಿಮಾಂಶುರವರೋಹಿಣೀಂ ಹೃದಯಹಾರಿಣೀಂ ಸದ್ಗುಣೈರಮೋದತಸ
25 ಧರ್ಮಿಣೀಮಯಮಹೀಪ್ಯಮಂಗಾವಿಕಾಂ ||೧೮|| ತಸ್ಯಾಧಿಕೈಸ್ಸಮಭವತ್ಸನಯಸ್ತನುಪೋಭಿಃ
26 ಸೋಮರಾಜವಸುಧಾಧಿಪಮೌಲಿರತ್ನಂ | ಆಸನ್ನಮುಖಿತ ಕಾಂತಿಭಿರಸ್ಯಚಿತ್ರಂ ತ್ರಾಣಿ
27 ಸುರಶಾಂಚ ನಿರಂಜನಾನಿ ||೧೯|| ಸಕಲಬಾವನಿಕಂಟಕಾನರಾನೀನ್ಸಮಿತಿ ನಿಹತ್ಯಸರಾಮ-
ರಾಜವೀ
28 ರಃ | ಭರತಮನುಭಗೀರಥಾದಿರಜಪ್ರಥಿಯಶಾಃ ಪ್ರಶಶಾಸ ಚಕ್ರಮುರ್ವಾಃ ||೨೦|| ಸೋಮಕ್ಷಿತಿ
29 ಶವಂಶಾಂಧಿಸೋಮಾಂತಿರುಮಲಾಧಿಪಾತ್ | ಜಾತಶ್ರೀಸೋಮಭೂಪಾಲರಾಚೋರಾಜ್ಯ
30 ಮಪಾಲಯತ್ ||೨೧|| ಯಸ್ಮಿನ್ಶಾಸತೀಕವೀರೇ ಧರೀತ್ರಿ ಮೇಣಾಕ್ಷೀಣಾಮೇವಕಾರ್ಥಂ ವಿಲಕ್ಷೇ ||
31 ಕೌಡೀಲ್ಯಂ ತತ್ಕುತಲೇಕಕಂಶತ್ವಂ ತದ್ವಕ್ಷೋಜೇ ಚಾಪಲಂ ತತ್ಕಡಾಕ್ಷೇ ||೨೨|| ಸೋಮಸಿ
32 ० ಹಾಸನಸ್ಥಃ ಕ್ಷಿತಿಪತಿಲಕಃ ಸೋಮಭೂಪಾಲರಾಜಃ ಕೀರ್ತ್ಯಾನಿತ್ಯಂ ನಿರಸ್ತುನ್ಮಃ
33 ನಹುಷನೃಪಾನವಧ್ಯಾನಧಾನಾನ್ | ಅಸೇತಾ ರಾಮಸೇತೋರವನಿಸುರನುತ

Transliteration.

- 1 ॐ || namas-tunga siraś-chumbi chandra-chāmaia-chāravē | trailōkya-nagarā-
rambha mūla-
- 2 stambhāya Śambhavē || 1 || Haiēr-Lilāvarāhasya damsutrā-damdas sa pātu
vah Hēmādrī
3. kalaśā yatra dhātrī chchatra sriyam dadhau || 2 || śrīmat parama hamsākhyā
parivrādīśa tājushā-
- 4 m pada-vākya pīamānābdi pīnīnām nīramkuśam || 3 || śrīmad Vaishnava-
siddhānta samsthāpana garīya-
5. sām | Rāmachandra padāmbhōja pūjakānam mudā sadā || 4 || śrīmad
Vādimdra yōgīśa pā-
6. nī pamkaja janmanām saiva-tantra- svatantīśrī Vasudhēndīāya yōginām
|| 5 || nījāntēvāsīnē Ma-
- 7 ddhva siddhāntāthōpadēsīnē | Vēda-Vēdānga tatvārtha vēdinē jīta-
vādinē || 6 || asēsha-tītha-sam-
- 8 chāina pavitri-kṛta chētasē | vidvat-kumuda samdōha kaumudī piya
bamdhavē || 7 || atyartham arthi sarvā-
- 9 rtha dānājīta Suradravē | durbhikshu chakshuh śravana vīkshōbhana
Garutmatē || 8 || rājādhi rāja kōtīa
- 10 kōti-kutārchitāmghrayē | Varadēmdīa-yatīmdrāya sarvābhishta-pradāyinē
|| 9 || asa-ratna-itu bhū-
- 11 samkhyā gamitē Śaka janmanā | Jayābd-Āśvayujē śukla dvitīya Sukla-
vāsarē || 10 || Śrīmad Rā-
12. ma-Vyāsa-pūjā-samayē sampadālayē | Śrī Bhūdēvī samēta śrī Kēśava
svāmi samudhau || 11 ||
- 13 svargamgā svargamgā vipulā vipulā babhūva yajjātā | piyayati Vishnu-
padābjam tadabja(m)
- 14 cha Indīādī dēvatā vandyam || 12 || tajjenya janya dhanyēshu mānyah sau-
janya manditah | vadānya jana-
- 15 mūrdhanyō jajñyē Peddanna bhūpatih || 13 || śrī-Peddānākhyā kshītipasya
chintāmanih prabhūtārtha ka-
- 16 dambakānāni | Lakshmiṇī vāmabhōi uha-lōchanasya Bakvāmbikā bhū chcha
kutumbinī || 14 || sūtēva Ka-
- 17 lanāmbudhēh ssurabhīlāsugam Mādhavāt kumāram iva Śamkarāt Kula
mahābhritah kanyakā Jaya-
18. mtam-amaiprabhō Ravi śachīasomādhīpam sutam jagati Bakvam āla-
bhata Peddāna kshīpātēh || 15 ||
19. svah kāmūnim sva-tanu kāmubhir ākshīpamtīm Sōma-kshītīśa tilakō nava-
nīrajākshum | kalyāni-
- 20 nīm Kānala-nābha iv-Ābdi-kanyām Lingāmbikā mudavahad bahumāna-
śīlām || 16 || vara
- 21 Tirumala-rājam sajjanādītya bhūjām rachita naya vichāiam Rāma-rājam
cha dhīram sakala
- 22 guna kadambā sādhu sā Lingamāmbā suta yugalam avāpa sī Ramēv-
Ābja Kāmau || 17 ||
- 23 satīm Tirumalādhīpas charita līlay-Āiundatīm manāgapī māgrahair
vasumatīm ya-
24. śō vardhitām | piyāpāsū riva Rōhinīm hrīdaya-hāṇīm sadgunair amōdata
sa-

25. dharmininayamahitpya Mangāmbikāṃ || 18 || tasyādhikais sam abhavat
tanayas tapōbhūh
26. Sōmarāja vasudhādhipa mauli-ratnam¹ āsan samullasita kāntibhir asya
chitram tiāni
27. sudrīṣām cha niranjanām || 19 || sakala bāvanī kamtakān arātīn samiti
nihatya sa Kāma-rāja vī-
28. rah¹ Bharata-Manu Bhāgīnathādī rāja prathita yasāh pra-sāsāsa chakra
murvāḥ || 20 || Sōma kshiti-
29. śa vamsābdi Sōmāt Tirumalādhīpāt¹ jāta śrī Sōma bhūpāla rājō rājya-
30. m apālayat || 21 || yasmin śāsatyēka vīē dharitrim ēnākshnām ēva kārśyām
valagnē ||
31. kautilyam tat kumtalē kaukaśatvam tad vakshōjē chāpalam tat kākāshē || 22 ||
sōyam si-
32. mhāsanastbah kshiti pati tilakah Sōma-bhūpāla rājah kīrtiyā nityam
nirasyan Nala
33. Nahusha nripān avadhyānadhanyān¹ ā Sētōi ā Sumēōr avani sura nuta
(further plates of the inscription are not available).

Note.

Only the first plate of the present inscription is available. It measures $12\frac{1}{2}$ " by $9\frac{1}{2}$ " and is engraved in Telugu characters while the language is Sanskrit. This record brings to light a chief named Sōma Rāja who lived in 1774, but no information is available as to the part of the country over which he ruled. His genealogy is given thus. In the race which sprang from Vishnu's lotus foot which is worshipped by Brahma, Indra and other gods and from which the Gangā arose, was born Peddanna-bhūpati. His son by Bakvāmbikā was Sōma, whose sons by Lingāmbikā were Tirumala Rāja and Rāma-Rāja. Tirumala-Rāja's son by Mangāmbikā was Sōma-Rāja. After Rāma Rāja, Sōma-Rāja came to the throne (Here ends the plate). After invocation to Sambhu and the Boar incarnation of Vishnu, the inscription tells us that on Friday the 2nd lunar day of the bright half of Āśvīja in the year Jaya corresponding to the Śaka year reckoned by the flavours, the gems, the seasons and the earth (1696), in the presence of Kēśava in the company of Śrīdēvi and Bhū-dēvi, at the time of the worship of Rāma-Vyāsa, Sōma-Rāja made a grant to the expounder of the Madhyasiddhānta Varadēndīa-Yātīndra, disciple of (with the usual titles) Vasudhēndra-Yōgi who was the spiritual son of Vādīndīa-Yōgi.

The date Ś 1696 Jaya sam Asvīja śu 2 Sukravāra, corresponds to Friday, 7th October 1774 A. D.

36

On a slab used for the pavement near the well at Hadinādu, Chikkayyanachhatra hobli

Size $5' \times 2\frac{1}{2}'$.

ಚಕ್ಕಯ್ಯನ ಭತ್ತದ ಹೋಲಿಳಿ ಹದಿನಾಡು ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವಕ್ಕಿರುವ ಭಾವಿಕಟ್ಟಿಗೆ ಹಾಕಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೫' \times ೨½'

- | | | | | | | | |
|----|---|---|---|-------------|---|---|---|
| 1 | . | . | . | ಕ | . | . | . |
| 2 | . | . | . | ಮುದ್ರದ ನೆಲೆ | . | . | . |
| 3. | . | . | . | ಜ್ಯೋಗ್ಯಯ್ಯ | . | . | . |

4	ರದಫಾ
5	ಯಣನಂಕ್ರಮಣ
6	ಗಲುಡ
7.	ಮಯೊ
8	ತಗೌಡರೂ
9	ತುಗುಬಳ್ಳಿ
10	ಛಗೌಡಹಟ
11	ಗೌಡಬಂಗವಾಡಿಯ
12.	ತಲೆಗೋಟಿನ ಸಾವಿಗೌ
13	ಹೊನಗಾಡಹು
14	ದಿ ಮಾರಾಯರೊ
15	ತ ಪ್ರಭುಗಾವುಂಡುಗಳಂ
16	ಗೌಪೂಜೆಪುನಸ್ಕಾರಕ್ಕಂ ನೊ
17	ಕಂಪತ್ರಪಾವುಳಕಪ
18	ವತೂರುಳ್ಳಿಟ್ಟಕೆಟುವೊ
19	ಬಾಧಾಪರಿಹಾರ ಮಾಡಂದ್ರಾಕ್ರತಾ
20	ಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು ಸ್ವದ
21	ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವನುಂಧರಾ ಪಪ್ಪಿರ್ವ
22	ರಿಪನಹಸ್ಯಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಮಿ
23.	ಈ ಸ್ತಾನಪತಿ ಅಮೃತರಾಶಿಪಂಡಿತರು

Note

The stone on which the present record is engraved is being used for washing clothes near the well and hence a number of letters have worn out. The characters appear to belong to the 10th or the 11th century A. D. The inscription appears to belong to the Hoysalas and records some grant for the worship of some god—probably Isvara—by a number of gaudas. It gives the usual final verse—svadattām, etc.—and ends with a statement that the manager (sthānapati) of that temple was Amritarāśipandita who must have been a Kālāmukha priest.

37

At the same place Hadinādu, on a stone lying behind the Kyātedēva temple.
(Fragmentary) Old Kannada characters and language

Size 2½'×2'

ಅದೇ ಹದಿನಾಡಿನಲ್ಲಿ ಕ್ಯಾತೇದೇವರ ಗುಡಿಯ ಹಿಂದೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು
ಹಳಗನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ

ಪ್ರಮಾಣ ೨½'×೨'

1. ಕೈಯದ ನಾನ್ನಟಿತೊನ್ನಟ್ಟಿ ಮಹಾಪಾತ
2. ನಗಕ್ಕಲನಾಲ ಅಹಿಶದಾರಣಾನಿಯನ
3. ನೈಕಾಲಿ ಎಯ್ತುಪೊ
4. ಮ್ವಾಣದೊಳೆಬರ್ ಕೊಯಿಲ್ತು ಮಣೊನ್ನ ಪೊ
5. ಯರ್ ಅದರ್ಕೆ ಸಾಕ್ಷಿ ಅಹಿಸಾನಿ
6. ನಾಬಕ್ಕಲುಳ್ ಪೂತಿಮ್ಮಾರ್ಕ್ಕಳ್ ಪುಟ್ಟಿದೆ

Note

This is a fragmentary record, the top portion and the sides of the stone, on which it is engraved, being broken and lost. The place Hadinādu appears to have been a prosperous town during the Ganga period. A good many inscription stones of the period are found at the place. But most of them are too fragmentary to be published. The present record which belongs to the same series might well be placed paleographically in about the 9th century A. D. It appears to record the grant of some land to a temple (? *hoynl*) and is witnessed by the six thousand [of Gangavādi province]. It ends with an imprecation.

SHIMOGA DISTRICT.

NAGAR TALUK

38

On a viṇagāḷ in the Āvariga forest near Kachchagebail, Hosanagara hobli

Size 8'×3'.

ನಗರದ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಕಡ್ಡಗೆಡ್ಡೆಲು ಗ್ರಾಮದ ಮಜಕೆ ಅವರಗದ ಕಾಡಿನಲ್ಲರುವ ಏನಯ ವೀರಗಲ್ಲು
ಪ್ರಮಾಣ ೮'×೩'

I ನೆಯ ಪಟ್ಟಿ—

- 1 ಗಣಾಧಿಪತೆನಮಃ ನಮಸ್ತುಂಗ ಸರಸ್ತುಂಗ ಚಂದ್ರ ಚಾಮರ [ಚಾರವೆ] ತ್ರೈಲೋಕ್ಯ ನಾನಾ
ಗರಂಥ ಮೂಲಸ್ತಂಭಾಯು
- 2 ಮೂಲಸ್ತಂಭವೆ ಸ್ವಸ್ತಿಶ್ರೀಮತು ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿಹೊಯ್ಸಣಶ್ರೀ ವೀರಬಲಾಳ ದೇವ ಪದಾಂಭೊ
- 3 ರು [ಹ] ಪನಯಿತನವ ಶ್ರೀಮನು ಮಹಾಮಂಡಲೇಸ್ವ[ರ] ಅವಿಯರಾದಿತ್ಯನುಂ ಸತ್ಯರತುನಾಕ
- 4 ರ ಶ್ರೀ ಬಿಲ್ಲೇಸ್ವರದೇ[ವ]ರ ದಿ[ವ್ಯ] ಶ್ರೀಪಾದ ಪದಮಾರಾಧಕಂ ಸ್ನೋಡಳದೇವನು ಸುಕದಿಂ
ರಾಜ್ಯಂಗೈಯ್ಯುತ
- 5 ಮುದ್ದನಕ (ಸಕ) ಪರನ ೧೨೨೫ ಸುಭಕ್ತು [ತು] ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಸು ೧೫ ಮಂಗಳವಾ
ಎಬರನಾ
- 6 ಯ್ಯ ಷಟ್ಕಳಯಲ ಬಿಟ್ಟಿದ್ದಲ ಸೋಡಳದೇವನು ಸಾಲವೋರಲ ಬಿಟ್ಟಿರಲು ಎಬರ ನಾಯ್ಕನು ಸ

II ನೆಯ ಪಟ್ಟಿ—

- 7 ವ್ಯದಳವೆರನ ನಡದು ಬರಲು ಆ ಹುಯ್ಯಲಂ ಕೇಳ್ವ ಅರ್ಧನಾರೀ ನಾಥೇಸ್ವರ
8. ಷಟ್ಕಳದಿಯರ ಕುಲಕ ತಿಲಕ ನಪ ಬೀರಮ ಏಹಿದ
- 9 ಕುದುರೆಯಂಮೀಹಿದ ಕಾಲಾಳಂ ಕುತ್ತಿ ಕುತ್ತಿನಿಕೊಂಡು ಸುರಲೋಕ ಪ್ರಾಪ್ತ ನಾದಂತೆಂದಡೆ
10. ಪೊಡಲೊಡದು ತೊಡೆಗಳುಡಿಯಲು ಬಿಡವನಿಯೊಳಿ ದೇವ ಬೀರಮ ಧುರ
ದೊಳು ಕಡಿಬಂ
11. ಡಮಾಡಿ ಬೀಳಲು ಬಿಡದೊಯ್ಯರು ನಿವನಪದಕೆ ಸುರಕನ್ನಿ ಕೆಯರು॥ ಧುರದೊಳು ಮಲಪರೀನು
- 12 ಭಟರ ನಿರವುರುಳಿಮ ಕರುಳುಸೊಸೆ ಧರಯಲು ಬೀಳಲು ತುರವಣಿಸಿ ತೀವಿದು ಬೀರ

III ನೆಯ ಪಟ್ಟಿ—

- 13 ಮ ಸುರಗಣಕೆಯರೊಡನೆ ಪರಮಸುಕದಿಂ [ದಿ] ದ್ವಂ॥ ತಂದೆಯ ವೀರಕ್ರಮ ಚಿಮುಗನಾಗ
ಗಾ ಡಕಲ

- 14 ಮಾಡಿಸಿದ॥ ಮಾಡಿದಾತ ಕಲಿಸಿದ ರಾಮೋಜನ ಮಗ ಮದುಕೋಜ ಬರಕೋಟವನು ಮದುಕೋ
15 ಜನ ಮಗ ಮೋಟಗನು ಶ್ರೀ ಶ್ರೀ

Transliteration

I Band—

- 1 Ganādhīpate nama namas tumga-siras-tumga-chaṁdra-chāṁnara [chā-
rave] tīalōkyā nānāgarambha-mūla-stambhāya
- 2 mūlas-tambhave svasti śrīmatu pratāpa chakravartī Hoysana śrī Vira
Ballāla dēva-padāmbhō-
3. ru [ha] pasayita napa śrīmanu mahā mamdalesva [ra] Adiyar-Ādityanum
satya-ratunāka-
- 4 ra śrī Billēsvaīadē [va] dī [vya] śrīpāda-padumārādhakam Sodaladēvanu
sukadim ājyam geyyuta
5. mīrddā Saka (Saka) varusa 1225 Subhakru [tu] samvatsara Kārttika su 15
Mamgalavā Ebarānā-
6. yka Rattahaliyalī bittiddali Sodaladēvanu Sālīvūralī bittūralī Ebarānāy-
kanu sa-

II Band—

- 7 rvvadālaverasī nadadu baralu ā huyyalam kēldu Arddha-nārī-Nāthēśvara .
8. na 'Kuladiyāra' kulalaka-tīlakanapa Bīrama
ērida
9. kudureyam mīrda kālālam kuttu kuttisikomdu suralōka prāptan ādan
ademtemdaḍe
10. vodalodaḍu todegal uḍiyālu dīdād-avanīyolī dēva Bīrama
dhuraḍolu kaḍi kham-
- 11 da māḍi bīlalu bīdadoydaru Sīvana padake suakannīkeyaru ॥ dhuraḍolu
malaparīsu
12. bhātara siravurūliya karulu sūse dhareyalu balaluturavanīsī tīvidu
Bīra-

III Band—

13. ma suraganīkeyarodane parama sukadim [dī] rddam ॥ tamdeya vīrakrama
Chiyaga Nāgagauḍa kala
14. māḍīsīdā ॥ māḍīdāta Kalasīya Rāmōjana maga Madukōja barakotavanu
Madukō-
15. jana maga Mōtuganu śī śrī

Translation.

Obeisance to Ganādhīpati Praise of Śambhu
Be it well While the illustrious mahāmandalēśvara Sodaladēva, servant (subor-
dinate) of the lotus feet of the illustrious pratāpachakravartī Hoysana śrī Vira-
Ballāla dēva, a sun to the Adiyas, ocean of truth, worshipper of the illustrious
lotus feet of the god Billēśvara, was ruling the kingdom in happiness

On Tuesday, the 15th of the bright half of Kārttika in the year Subhakrutu
being the 1225th year of the Saka era, when Ebarānāyaka had encamped at Rattahali
and Sodaladēva at Sālīvūr

When Ebarānāyaka raided with all his army, having heard the lamentation,
Bīrama, [worshipper of] Arddhanārīnāthēśvara, an ornament of Kuladi race, slew the
footsoldiers advancing beyond the (his) horse, was himself wounded and attained the

region of the gods thus Body being broken, thighs crushed, when Bīrama, having been cut into pieces, fell in the battle field, the celestial nymphs took him to the feet of Śiva Bīrama remained extremely happy with the celestial dames, having pierced overbearingly the opposing warriors in the battle field so that they fell to the ground, their heads rolling down and their entrails issuing out

Chiyaga Nāgagauda caused the stone to be made for his father's heroism Madukōja, son of Kalasī Rāmōja, made it. He who wrote is Mōtiga son of Madukōja

Note

This viragal is set up in memory of a hero named Bīrama who died in a battle between Sodaladēva and Ebarānāyaka which took place at Sālūr

There were constant wars between the Hoysalas and the Yādavas. A battle took place between Sodaladēva, a subordinate of Ballāla III, the Hoysala king, and Ebara Nāyaka, a commander of the Yādava army under Rāmadēva. When Sodaladēva had encamped at Sālūr in Shikārpur taluk, Ebara Nāyaka, having collected his army at Rattihali, a place which is close to the border of the present Mysore State and which is about 15 miles distant from Sālūr, marched on Sālūr and gave a fight Many among Sodaladēva's army died This battle at Sālūr is mentioned in M.A.R. 1931, p 186, and E C VIII, Nr 21 and 27, etc. All these viragals are set up in memory of the heroes who died fighting along with Sodaladēva. Therefore it appears that Sodaladēva was defeated with heavy loss in this Sālūr battle.

Sodaladēva was a Śāntara chief He was a subordinate of Ballāla at whose desire he fought against the Yādavas Before Malik Kafur invaded South India in 1310 A.D., there were constant wars between the Yādavas and the Hoysalas

Sodaladēva has the titles mahāmandalēśvara, a sun to the Adīyas, an ocean of truth and the worshipper of the illustrious lotus feet of the god Billēśvara.

The hero Bīrama who died in this battle belonged to the race of Kuladīs. His son Chiyaga Nāgagauda caused the viragal to be made Madhukōja, son of Nāgōja of Kalasī, made the stone, and Madhukōja's son Mōtiga wrote the record

The date of the record is Ś 1225 Śubhakṛitu sam Kārttika su. 15 Tuesday, which corresponds to Tuesday, 6th November 1302 A.D.

39

On a 2nd viragal at the same place.

Size 9' × 3'.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ೨ನೆಯ ವಿರಗಗಲ್ಲು

ಪ್ರಮಾಣ ೯' × ೩'.

I ನೆಯ ಪಟ್ಟಿ—

- 1 ಶ್ರೀ ಗಣದಿಪತಿನಮಃ ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರತ್ನೈಃ [ಲೋ]ಕ್ಯ ನನಾಗರಂ
- 2 ಭ ಮೂಲಸ್ತಂಚ ಮುಲಸ್ತಂಭವ ಸ್ವಸ್ತಿಶ್ರೀಮತು ಪ್ರೌಢತ್ವತಾಪ ಚಕ್ರವರ್ತಿ

II ನೆಯ ಪಟ್ಟಿ—

- 3 ಹೂಯ್ಯಣ ಶ್ರೀವೀರಬಲ್ಲಾಳದೇವರಪದಾಂಬೋರುಹಪೇವಿತನಪ್ಪ ಶ್ರೀಮನುಮ
- 4 ಹಾ ಮಂಡಲೇಸ್ವರಂ ಅದಿಯರಾದಿತ್ಯನುಂ ಸತ್ಯರತುನಾಕರಂ ಶ್ರೀಬಿಶ್ವೇಶ್ವರದೇವರ ದಿವ್ಯಶ್ರೀ
- 5 ಪಾದಪದಮಾರಾಧಕರು ಸೊಡಳದೇವರು ಸುಕದಿಂ ರಾಜ್ಯಂಗಯ್ಯತ್ತಮಿದ್ಧಾ ಸಕವರುಸ
- 6 ೧೨೨೫ ಸುಭಕ್ತುತು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಸುದ ೧೫ ಮಂಗಳವಾರ ಯಬ್ಬರನಾಯಕ ರಚ್ಚಹ

III ನೆಯ ಪಟ್ಟಿ—

- 7 ಳೆಯಲಿ ಬಿಟ್ಟರಲು ಸೊಡಳದೇವ ಸಾಲವೊರಲಿ ಬಿಟ್ಟರಲು ಎಬ್ಬರನಾಯಕನು ಸರ್ವದಳ [ವೆ]
- 8 ರಸಿ ನಡದುಬರಲು ಅಪುಯ್ಯಲಂ ಕೇಳಿ ಅರ್ಧನಾರಿನಾಥೇಸ್ವರಪದ
- 9 ಕುಳನಂಗಕುಳದಿಯ ರಕ್ಕಳಗಿಯರ ಕುಲಕತಿಲ

IV ನೆಯ ಪಟ್ಟಿ—

- 10 ಕನಪಗೊಗಮಗ ಚಲೆಯಸೊಡಳದೇವನ ಕಯಲಿಗ . . . ಕೊಣ್ಣೇಜಿದ ಕುದುರೆಯಂ
- 11 ಮೀಜಿದ ಕಾಲಾಳಂ ತಿವಿದು ಕುತ್ತಿ ಕುತ್ತಿ[ನಿ]ಕೊಂಡು ಪಣಮಯಂ ಮಾಡಿ ಸುರಲೋಕ
- 12 ಪ್ರಾಪ್ತನಾದ ನದಂತೆಂದಡೆ ಬಿಟಬಾಯಿ ನಟ್ಟಕಕ್ಕಡೆನಟ್ಟಲು ಮುರಿದಧರ್
- 13 . . . ಚಲೆಯ . . .

V ನೆಯ ಪಟ್ಟಿ—

14. ಕಲಿಕನದು ಕಿಂಚಲಿಯಮಲಿತಾತನೀ ಚಟ್ಟರ ಅಳಿದುದೆಂತೆನೆಲೆ
- 15 ಲು ನಲಿದೊಯಿದರು ದೇವಕಾಂತಿಯು . . .
- ಮಗ ನೀರಕೆಮೆಚ್ಚಿ ಅಣ್ಣನೋ
- 16 ಜಮ ಕಲ್ಲಮಾಡ್ತಿದ ಮಾಡಿದಾತ ಕಲಿನಿಯಮದುಕೋಜ ಬರದಾತ ದಂಮಣ . . .

Transliteration

I Band—

1. śrī Ganadī-patī namah namas-tunga sirastunga-chandra-chāmaśa traī [lo]
kya nānāgaram-
2. bha mulastamcha mula-stambhavē svasti śrīmatu praudhapīatāpa-chakra-
vartti

II Band—

- 3 Hoysana śrī vīra Ballāladēvara padāmbōruha sēvitanappa śrīmanu ma-
- 4 hāmamdalesvaram Adiyāśdityanum satya-īatunāikaram śrī Bīlēśvara-
dēvara divya śrī
- 5 pāda-padumārādīhakaru Sodalā dēvaru sukadim rājyampgeyyuttam iddu
Saka varusa
6. 1225 Subhakrutu samvatsarada Kāttika suda 15 Mangalavāra Yabbara-
nāyaka Rattaha-

III Band—

7. līyalī bituralu Sodaladēva Sālīvūralī bitīralu Ebbara nāyakanu saivvadala
[ve]
- 8 rasi nadadu baralu ā huyyalam kēli Arddhanārī-Nāthēśvara-pada
9. kulasiṃga Kuladīyarakkalagiyara kulakatīla-

IV Band—

- 10 kanapa Gogamaga Chīleya Sodaladēvana kayalīna . . . kondērida
kudureyam
- 11 mīrida kālālam tīvidu kuttī kuttisikomdu penamayam mādi suralōka
- 12 pīāptanādan ademtemdade bitabāyī natta karikkade nettīlu muridardha
- 13 . . . Chīlaya . . .

V Band—

14. kalikanadukim Chīhya malitātani Chattara alidu
demtele nele
- 15 lu nalidoyīdaru dēva kāmīyau . . . maga
vīrake mechechi Annamō-
- 16 jama kalla mādsīda māddīdāta Kalasiya Madukōja baradāta Darpmāṇa

Note

This is a 2nd vīraḡal erected by the side of the previous one. This also mentions the same fight at Sālūr But this vīraḡal is set up in memory of Chīlaya. Regarding other matters it is similar to the previous record

As it is stated about Chīlaya that he was an ornament to the races Kuḷaḡis and Akkalagis, he might have belonged to both these races. Admiring the heroism of Chīlaya, Annamōja caused the stone to be erected Madukōja of Kalasī made the stone while Dammāna wrote the record

Its date Ś 1225 Subhakaritu sam Kāṭṭika śu 15 Tuesday, corresponds to Tuesday, 6th November 1302 A D

40

On a lingamudre stone lying in a bush in the Kāvalukatte forest near Nagar.

Size 3' × 2'

ನಗರದ ಹತ್ತಿರ ಕಾವಲುಕಟ್ಟೆ ಕಾನಿನ್ಲ ಪೊದೆಯಲ್ಲ ಬಿದ್ದಿರುವ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು
ಪ್ರಮಾಣ ೩'×೨'.

- | | | |
|----|-------------------------------------|---|
| 1 | ಶ್ರೀ | |
| 2 | ಯರಿಗೆ ಶಿಂ | |
| 3 | ಘನಾ ಪ್ಪ | |
| 4. | ದಾಕ್ಕೆ ಕುಂದಾರ ನೀಲನ ಮಾಗ ಭಾ | |
| 5. | ದ್ರನು ಮಱುಬಾಯನು ನಿಂಗಮು | |
| 6. | ದ್ರೆ ಸ್ತಾಪ್ಯಮಾಡಿನಿ ನಿಮಾಪ್ಪದಾಕ್ಕೆ ನಾ | |
| 7 | ಮಾನ್ಯಾರಾ | } (ಈ ಮೂರು ಪಂಕ್ತಿಗಳನ್ನೂ ಮೇಲ್ಭಾಗದಲ್ಲ ಬರೆದಿದೆ) |
| 8 | ಮಾಡಿ | |
| 9 | ದನೂ | |

Note

This inscription records a grant made to the god Singhā (Narasimha) of Yarige by the god's devotees Marubāya, and Bhādra, son of a potter by name Nīla. The grant appears to have consisted of some land which was granted after setting up its boundaries. The record, though not dated, may belong to about the 17th century A D.

41

On a vīraḡal in front of the Īśvara temple at Kavuri of Yedūr māḡam, Nagar hobli.

Size 3½' × 3'

ನಗರ ಹೋಬಳಿ ಯಡೂರು ಮಾಗಣೆ ಕಪುರಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ವಿರಗಲ್ಲು.
ಪ್ರಮಾಣ ೩½' × ೩'

I ನೆಯ ಪಟ್ಟಿ—

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಶಕವರುಷ ೧೪೮೮ನೆಯ ಸಂದ ವ

II ನೆಯ ಪಟ್ಟಿ—

- 2 ತೃಮಾನ ಪುರ್ನಮಿ ಗುರುವಾರದಲು ಕೌರೆಯರ ರಾಯ ಬೈರೆಯ
3 ದೇವನ ಮಗ ಕಾಮಣನು ಸ್ವರ್ಗಸ್ತನಾದನು

Transliteration

I Band—

1. svastī śrīmatu Śakavarusha 1488 neya sampda va-

II Band—

2. rttamāna Purnamī Guruvāradalu Kaureyama rāya Baureya
3. dēvana maga Kāmananu svarṅgastanādanu

Note.

This viragal records the death of one Kāmana, son of Baureyadēva, lord of Kaure, on Thursday, a full-moon day, in the Śaka year 1488. Neither the cyclic year nor the month is given. The record may belong to 1566 A.D. As a battle scene is depicted in one of the panels of the viragal it is possible that Kāmana died in some battle not mentioned in the record.

42

On a viragal lying in Tripurāntaka hakkalu near Goragōdu, Humcha hobli

Size $9\frac{1}{2}' \times 3\frac{1}{2}'$.

ಹುಂಚದ ಹೋಬಳಿ ಗೋರಗೋಡಿನ ಹತ್ತಿರ ತ್ರಿಪುರಾಂತಕ ಹಕ್ಕಲನಲ್ಲಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು
ಪ್ರಮಾಣ ೯½' × ೩½'.

I ಪಟ್ಟಿ—

1. ತ್ರೀನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾ
2. ಯ ಸಂಭವೇ || ಸ್ವಸ್ತಿ ತ್ರೀಮನುಮಹಾಮಂಡಲೇಸ್ವರಂ ಅರಸಂಕ

II ಪಟ್ಟಿ—

3. ಕರಗಸಂ ಬಿರುದರಂಕುಸಂ ಮೂರ್ತಿನಾರಾಯಣಂ ವಿಳಾಸವಲಬಂ [ಪಟ್ಟಿ] ಪೊಂಬುಚ್ಚ
4. ಪುರವರಾಧೀಸ್ವರಂ ತ್ರೀಮತ್ ಬಲ್ಲೇಸ್ವರದೇವರ ತ್ರೀಪಾದ ಪದುಮಾರಾಧಕರುಮಪ್ಪ ಬೀರ

III ಪಟ್ಟಿ—

5. ರಸನು ಯ ಕರಹತ್ತ ಮಲ್ಲ ಕೇತಡಿ
ನಾಯಕ ಸೊ
6. ಕ ಗಳ ನಿ ನಡದು ಹಿರಿಗೋಡಿಗೆ ನಡದು ಬಂದು ಸಕವರಿತ
೧೨೦೮ನೆಯ ಬೆಯ ಸಂವ
7. ತ್ವರದ ಕಾರ್ತಿಕ ವಾರದ ದಿ ಗಾರ ಜಗದಳಪೇನಣ ಹ
8. ನುಮ ದಳ ಹಿರಿಗೋಡಿನ ಯದ ಕಾಟನಾಯಕ
ನು ಬಂದು ಮುತ್ತಿ ತಳುತಿಹಿದು ಬೀರವ
9. ಸೆ ಬೀಸುವದಂ ಕಂಡು ಯ ಮಿಳಿಗೆ ತೆನ
ಯೇಹಿದ ಕುದುರೆಯಂ ಮೀಹಿದ ಆಳಂ ಕುತ್ತಿ

IV ಪಟ್ಟಿ—

10. ಕುತ್ತಿನಿಕೊಂಡು ವೀರಲೋಕಪ್ರಾಪ್ತನಾದನು || ಮಂಗಳಮಹಾ | ಅತನ ಮಾವ
ಚೀಲನಾಯ್ಕ
11. ಮಚ್ಚರಿವ ಬೀರನ ಕಲ ಗೆಯ್ಯ ದೇವಗಣಕೆಯರ ಬಿನಾಣ
ಳ ಕಲುಕುಟಿಗೆ ನಿರೋ
12. ಜನ ಮಗ ಬೀರೋಜನು ಬರದಾತನು ಅದಿತ್ಯನೇನದೋವ ಬಾಣನಮಗ
ಕಂಚಿಗೆ

Transliteration.

I Band—

1. śrī namas tunga śiras-chumbi champdia- chāmara- charavē traī-lōkya nagarā-
rambha mūla stambhā-
2. ya Sambhavē || svasti śrīmanu mahāmapdalēsvayam arasamkā

II Band—

3. karagasam birudar-amkusam mūrti-Nārāyanam vilāsa-valabham [Pattī]
Pombuchcha
4 Puravarādhisvaram śrīmat Billēsvara dēvara śīpāda padumārādhakarum
appa Bira-

III Band—

- 5 rasanu | ya . Karahatta-malla Kētaḍi Nāyaka
So .
6 Ka . gala sī nadadu Hingōḍimge nadadu bamdu Saka
varisha 1208 neya Beya samva-
7 tsarada Kārttika vāiada di gāra
Jagadala pēsana-Ha-
8 numa . dala Hingōḍina yada Kātināyakanu
bamdu mutti talutiridu bīrava-
9 se bisuvadam kamdu ya milige tamna . . .
yēiḍa kudueyam inīḍa ālam kutti

IV Band—

- 10 kuttisikomdu vīra-lōka piāptan ādanu || mamgala mahā |
ātana māva Chīla Nāyaka
11 machchāiṇva bīrana kala geysi . dēvagankeyara birnāna
la kalu-kutiga Sidō-
12. jana maga Bīrōjanu baradātanu Āditya sēnabōva Bānana
maga Kamchiga

Note

This vīragal belongs to the reign of the Sāntāra chief Bīarasa who is styled in the record as the illustrious mahāmandalēśvara, āśankakaragasa, an elephant goad to the titled, mūrti-Nārāyana, vilāsa-valabha, lord of the excellent city Pattipombuchchapura and worshipper of the feet of the god Billēsvara. It records that during the month Kārttika of the year Beya corresponding to Ś 1208, Kētaḍināyaka marched on Hingōḍ and attacked it when some hero (whose name is lost) fought his army, slew the foot soldiers advancing beyond the (his) horse, was himself wounded and attained the region of the gods. Chīla-Nāyaka, father-in-law (māva) of the hero, caused the vīragal to be made while Bīrōja, son of the sculptor Sidōja, carved the stone and Kanichiga, son of Sēnabōva Bāna, a sun to the writers, wrote the record.

The date of the record Ś 1208 Vyaya sam. Kārttika, corresponds to October-November 1286 A D, the other details being lost

SAGAR TALUK.

43

At Sētu, Karūr hobli, on the pedestal of the image of Abhimandana Tīrthankara.

ಸಾಗರದ ತಾಲ್ಲೂಕು ಕರೂರು ಹೋಬಳಿ ಸೇತುವಿನ ಬಸ್ತಿಯಲ್ಲಿ ಅಭಿನಂದನ ತೀರ್ಥಂಕರ ಮೂರ್ತಿಯೊಳಗಿದ್ದ ಬರೆದಿರುವುದು

- 1 ಸೈಸ್ತ್ರೀ ಗುಂಪೆಯು ಸೆಟ್ಟಿಯರ ಬಸ್ತಿಯ ಶ್ರೀ ವರ್ಧಮಾನ ಸ್ವಾಮಿಯ ಸಂನಿಧಾನದಲ್ಲಿ ಗಣಪಣಿ
ಸೆಟ್ಟಿಯರ ಮಗ ಸಂಘಯ್ಯ ಸೆಟ್ಟಿಯರ ತಮಗೆ ಪುಂಜ್ಯಾರ್ತವಾಗಿ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿದ ಅಭಿನಂ
ದನ ತೀರ್ಥೇಶ್ವರನಿಗೆ ಮಂ
2 ಗಲ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

- 1 svasti śrī Gummayya settiyara bastiya śrī Vaiddhamāna svāmīya saṃni-
dhānadallī Ganapanasettiyāya maga Saṅghayyasettiyāu tamage pun-
nyārtavāgi pratisṭhe mādisida Abhinandana Tīrthēśvaranige māni-
2. gala mahā śrī śrī śrī śrī

Translation

Be it well Prosperity to the god Abhinandana Tīrthēśvara installed by Saṅghayasetti, son of Ganapanasetti, in order to get merit for himself, in the presence of the god Vaiddhamānasvāmī of the illustrious Gummayasetti's basti

Note

This inscription on the Abhinandana Tīrthankaia image records the installation of the image in the Vaiddhamānasvāmī basti at Sētu by one Saṅghayasetti. The basti appears to have been constructed by Gummayasetti as it is mentioned in the record as Gummayasetti's basti. The record does not give any date. It may belong paleographically to about the 16th century A D.

44

On the pedestal of the Pārśvanātha image in the same basti

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿರುವ ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿಯ ಲೋಹೋರದವೇರಿ

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷ ೧೫೦೫ ಚಿತ್ರಧಾನು ಸಂವತ್ಸರದ ಭಾದ್ರಪದ
ಸುದ್ದ ೧೦ ಶುಕ್ರವಾರದಂದು ಕರೂರು ನಾಡ ಜೈಪಳ್ಳಿಯ ತಿಮ್ಮ
ಗೌಡರು ಯವಳ್ಳಿಯ ನಾಯಕ್ಕ ಗೌಡರ ಜಟ್ಟಿಗೌಡರ ಮಗ ಸೆಟ್ಟಿಗೌಡರು ಆ ಸಮಸ್ತ ಶ್ರಾವಕರೂ
ಸಹ ಮುಂತಾಗಿ ಸೇತುವಿನ ಬಸದಿ ಶ್ರೀ ಆದಿತೀರ್ಥೇಶ್ವರರಿಗೆ ಮಾಡಿಸ್ತ ಲೋಹದ
- 2 ಪ್ರಭಾವಳಿಗೆ ಆ ಸಮಸ್ತ ಜನಗಳಿಗೆ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ವಿರಪಯನು ಮಾಡಿದುದು

Transliteration

1. svasti śrī Jayābhyudaya Śāhivāhana Śaka varuṣa 1505 Chitrabhānu sam-
vatsarada Bhādrapada suddha 10 Śukravāradamdu
Karūru nāda Chaipalliya Timma gaudaru Yivālliya Nāyakkā gaudara
Jattigaudara maga Settigaudaru ā samasta śrāvakarū saha muntāgi
Sētuvina basadi śrī Aditīrthēśvaranige mādisida lōhada
2. prabhāvalige ā samasta janamgaḥige maṃgala mahā śrī śrī śrī Virapayanu
mādidudu

Translation

Be it well. In the year 1505 of the victorious Śāhivāhana era, on Friday the 10th of the bright half of Bhādrapada in the year Chitrabhānu, Timmagauda of Chaipalli belonging to Karūrnād, Settigauda son of Jattigauda himself son of Nāyakkagauda of Yivalli and all the Jaina devotees together caused to be made the metal prabhāvali to the god Aditīrthēśvara of the basti at Sētu. Prosperity to that metal prabhāvali and to all those people. Virapaya's work

Note.

This is another record found in the same basti. It is on the metallic pedestal which is now being used to seat the Pārśvanātha image. But the record states that

the pedestal was meant for the image of Ādinātha. What happened to this Ādinātha image is not known. The pedestal is said in the record to have been caused to be made by a number of Jaina devotees headed by Tinnagauda of Chaipalli and Setti gauda, son of Jattigauda and grandson of Nāyakkagauda of Yivalli.

The date of the record is Ś 1505 Chitrabhānu sam Bhādrapada śu 10 Friday. But Ś 1505 was Svabhānu and its previous year, i.e., Ś 1504, Chitrabhānu. If we take the cyclic year Chitrabhānu the date corresponds to Tuesday 18th August 1582 A.D. and if we take the Śaka year 1505 it corresponds to Saturday 17th August 1583 A.D. In either case the week-day is not Friday as stated in the record.

45

On the wooden beam in the navaranga of the Durgāmbā temple at Vaddalli Āvinahalli hobli.

Kannada characters and language.

ಸಾಗರ ತಾಲ್ಲೂಕು ಅವಿನಹಳ್ಳಿ ಹೋಬಳಿ ವದ್ದಳ್ಳಿ ದುರ್ಗಾಂಬಾದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲಿ ಮರದ ತೊಲೆಯಮೇಲೆ

- 1 ಶಾಲಿವಾಹನಶಕ ವರುಷ ೧೭೯೯ನೆ ಯೀಶ್ವರನಂ | ಚೈತ್ರ ಬ ೧೪ಲ್ಲ ಹೊನ್ನಾವರ ರಾಮೋ ಕರೆಪರ್ವೆ (?)
ಸೋಮಾಚಾರಿ ಸೇವಾ

Note

Vaddalli, a small village about 7 miles to the west of Sāgar, contains an old temple of Durgāmbā which appears to hail from the early Chālukyan period. Two stone pillars built into the modern brick wall of the vestibule, the padmā ceiling of the same and the beautiful and rare image of the goddess Durgāmbā are the only relics of the old temple. The whole temple was rebuilt about 70 years ago with modern brick walls and tiled roofing. The present record gives the date of the new construction as Ś 1799 Īśvāra sam Chaitra ba 14 which corresponds to Thursday 12th April 1877 A.D. It is a grant made by Sōmāchārī of Honnāvara.

46

At Sītūr, on the pedestal of the Saptamātrikā panel in the Rāmēsvara temple.

ಸೀತೂರು ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ಸಪ್ತಮಾತೃಕೆ ವಿಗ್ರಹಗಳ ಖೀರದಲ್ಲಿ ಬರೆದಿರುವುದು

- 1 ಸೋಮಯ್ಯನ ಮಗಂ
2. ದುಗ್ಗಯ್ಯನಾಚನ

Note

This short inscription on the pedestal of the Saptamātrikā panel belonging probably to about the 12th century A.D. records that the images were made by Duggayya, son of Sōmayya.

47

Copper plate record from Harōmuchchadi, Sorab taluk, sent by Mr Huchcha Rao Bengeri of Haveri.

1 plate Nāgarī characters and Kannada language

ಮ|| ರಾ|| ಬೆಂಗಳೂರಿನ ಹುಚ್ಚರಾಯರವರು ಕಳುಹಿಸಿದ ಹಾರೋಮುಚ್ಚಡಿ ಗ್ರಾಮದ ತಾಮ್ರಶಾಸನ

ಒಂದು ಹಲಗೆ ನಾಗರಾಕ್ಷರ ಮತ್ತು ಕನ್ನಡಭಾಷೆ

(ಮುಂಭಾಗ) —

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ || ನಮಸ್ತುಂಗ ಸಿ
2. ರೇಶ್ವಂಜಿ ಚಂದ್ರಚಾಮರಾಜಾರವೇ | ತೈಲೋಕ್ಯನಗರಾ

- 3 ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭನೇ |೧| ಜಯತ್ಯಾವಿಷ್ಣು
 4 ತಂ ವಿಷ್ಣೋರ್ವಾರಾಹಂ ಶೋಭಿತಾರ್ಣವಂ ದಹಿ (ಕ್ಷಿ) ಣೋನ್ನತದಂ
 5 ಶಾಸ್ತ್ರಾಗ್ರೇ ವಿಶ್ರಾಂತಿ ಭುವನಂ ವಪುಃ || ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯದಯ
 6 ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೫೬೪ನೆಯ ವಿಷು ಸಂವತ್ಸರದ ಆ
 7 ಶ್ರೀಜ ಬಹುಳ ೩೦ ರವಿವಾರದಲು ನೂರ್ಯೋಪರಾಗ ಪುಣ್ಯಕಾಲದಲು ಶ್ರೀಮ
 8 ದ್ಯುತವಮುರಾರಿ ಕೋಟಿಕೋಳಾಹಳ ವಿಶುದ್ಧ ಮೈದಿಕಾದ್ಯೈತ ಸಿದ್ಧಾಂ
 9 ತ ಪ್ರತಿಷ್ಠಾಪನ ಶಿವಗುರುಭಕ್ತಿ ಪರಾಯಣರಾದ ಕೆಳದಿ ವೆಂಕ
 10 ಟಪ್ಪನಾಯಕರ ಪೌತ್ರರಾದ ಭದ್ರಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವೀರಭದ್ರ
 11 ನಾಯಕರು ಕೊಂಡಿಣ್ಯಗೋತ್ರದ ಆತ್ಮಲಾಯನ ಸೂತ್ರದ ರುಕು ಶಾಖೆಯ
 12 ಅಚ್ಯುತಪಂಡಿತರ ಮಗ ಪರಮೇಶ್ವರ ಪಂಡಿತ ಮೂಲೂರ ಸೀಮೆ ವಳಗಣ
 13 ಕೋವಡೆಗ್ರಾಮದಲ್ಲಿ ಕಟಿಸಿದ ದೇವಸ್ಥಾನದ ಅಚ್ಯುತೇಶ್ವರ ದೇವರಿಗೆ ಬಿ
 14 ಟಶಾಸ್ತ್ರಕ್ಕೆ ಧರ್ಮ ತಾಂತ್ರಿಕಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ಮೂಲೂರ ಸೀಮೆವಳಗಣ
 15 ಚೆನ್ನಕೇಶ್ವರದೇವರ ಕೋವಡೆಗ್ರಾಮದಿಂದ ನಾರಸಿಂಹ್ಯ ಜೊಡ್ಡನರು ತಮಂಜನ
 16 ಸ್ವಾಸ್ಥ್ಯ ಇಂದ ಆತನು ಮೃತವಾದ ಸ್ವಾಮಂದ ಪಾಕು ಹಿರಿಕರ್ತರ ಕಾಲದಲೂ
 17 ಅರಮನೆಗೆ ಕಟಿಕೊಂಡ ಧರ್ಮವಾರ್ತೆ ೧ - ಮಲ್ಲಭಟರ ಸ್ವಾಸ್ಥ್ಯವಳಗೆ ವ್ಯ
 18 ತ್ತಿ = ಉಭಯಂ ವೃತ್ತಿ ೧ || ಗೆ ಸಲುವ ರೇಖೆ ಊರ ಮುಂದಣಿ ಗದೆ ಬೀಜವರಿ ಬ
 19 ೩ || ವ್ಯಾವೀಗದೆ ಬೀಜವರಿ ಬ ೨ || ಕನಕೀದಲೆ ಬ ೨ || ಬಿಲಹಾ
 20 ಲೀದಲೆ ಬ ೨ || ಮಕೀಕಡುಹು ಬ ೨ || ಮತ್ತೀಕಡುಹು ಬಂ ೩ ಹಡಿಳಗ
 21 ದೆ ೪೦ ೫ || ಭೀಮನ ಕೊಣದಲ್ಲಿ ಬ ೫ || ಕುಕುಂಡೀಲಿ ೧ || ಅಂತೂ
 22 ಬೀಜವರಿ ಬಂ ೨೯ ಕೆ ಗಡೀ ಭತ್ತ ಬ ೧೫೦ ಕೆ ಸಲುವುರು ಗ ೧೫
 23 ಕೆ ವಿವರ | ಪರಿಕುತಾರ ರು ೧ಕೆ ಗೆ ೯ ರಲ್ಲ ಗೆ ೧೧ || ೩ = ಹೆ

(ಪಿಂಭಾಗ) -

24. ಚ್ಚಿಗೆ ವಗ ೧ || ೧ || = ಉಭಯಂ ವಗ ೧೩ || ಮಲ್ಲಭಟರ
 25. ಶಾಸ್ತ್ರೀವಳಗೆ ವೃತ್ತಿ = ಕೆ ಗ ೧ || ಉಭಯಂ ಗ ೧೫ ಹದಿನೈ
 26 ದುವರಹನ ಭೂಮಿಗೆ ನೆಲೋಗಡೀ ವಿವರ ಮೂಡಲೂ ಚೆನ್ನ ಕೇ
 27 ಶ್ವರದೇವರ ಗದೆ ಪಡುವಲು ತುಂಗಭದ್ರ ತೈಂಕಲು ಕೇಶೋ ದೇವರ
 28 ಗದ್ದೆ ಬಡಗಲು ಶಾಂತಪುರದ ವಾಮನಮುದ್ದೆ ಗಡೀಕಲು | ಇಂ
 29 ತೀ ಚತುಸ್ಸೀಮೆವಲಗಣ ಭೂಮಾನು ಅಚ್ಯುತೇಶ್ವರನ ಆಮೃತಪಡಿ
 30 ನಂದಾದೀಪ್ತಿ ಮುಂತಾದ ದೇವರನೇವೆಗೆ ನಿವಾರ್ಪಿತವಾಗಿ ನಹಿರಂ
 31 ಣ್ಯೋದಕದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಬಿಟವಾಗಿ ಈ ಭೂಮಿಗೆ ಸ
 32 ಲುವ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿ
 33 ಸಿದ್ಧನಾಥ್ಯಂಗಳೆಂಬ ಅಪ್ಪಭೋಗ ತೇಜಸ್ವಾಮ್ಯವನು ಪೂರ್ವಮರಿ
 34 ಯಾದೀಲಿ ಆಗಮಾಡಿಕೊಂಡು ದೇವರಾಶೇಷಸಾಂಗವಾಗಿ
 35 ನಡಸಿಕೊಂಡು ಬಾಹದಯೆಂದು ಕೊಟ್ಟ ತಾಂತ್ರಿಕ ಶಾಸನ ಗ್ರಂ
 36 ಥ || ಅದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲತ್ಯದ್ಯೋರ್ಭೂಮಿರಾಪೋ ಹೃ
 37 ದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇ ಚ ಸಂಧ್ಯೆ ಧರ್ಮಸ್ಯ
 38 ಜಾನಾತಿ ನರಸ್ಯ ವೃತ್ತಂ | ೧ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಶ್ರೇಯೋ
 39 ನುಪಾಲನಂ ದಾನಾನ್ಯರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ | ೨ |
 40 ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನಂ | ಪರದ
 41 ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ | ೩ | ಸ್ವದತ್ತಾಂ
 42 ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ್ಯು ಪನುಂಧರಾಂ | ಪಪ್ಪಿರ್ವ ಪಸಕ
 43 ಸ್ರಾಣಿವಿಷ್ಣುಯಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ | ೪ | ಯಕ್ಕಪಭಗಿ

- 44 ನೀಲೋಕೆ ಸರ್ವೇಪಾಮೇವ ಭೂಭುಜಾಂ | ನಬೋಜ್ಯಾ ನಕರ
45. ಗ್ರಾಹ್ಯ ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ || ೫ || ಶ್ರೀ ವೆಂಕಟಾ
46. ದ್ರಿ (ಕನ್ನಡಕ್ಕರದಲ್ಲ).

Transliteration

Front—

1. śrī Gaṇādhīpatayē namaḥ || namaḥ-tuṅga si-
2. rah śchumbi chāṃdra-chāmaia chāiavē¹ trailōkya nagra-
3. rāmbha mūla-stambhāya Śambhavē¹ jayatyāvishkri-
4. tam Viṣṇūr-Vārāhaṃ śōbhītārnavam dahinnōnata dam-
5. shtāgrē viśrānti bhuvanāṃ vapuh || svasti śrī Jayābhīyudaya
6. Śālivāhana Śaka vaishā 1564 neya Viṣṇu samvatsarada Ā-
7. svīja bahula 30 Ravivāradalu Sūryōpauśaga-punya-kāladalu śīma-
8. d Yedava Murāri Kōte-kolāhala viśudha vaidikādvarta siddhāṃ-
9. ta pratishthāpana Śiva-guru-bhakti-parāyanarāda Keladi Vemka-
10. tappa Nāyakara putrarāda Bhadrappa Nāyakara putiarāda Virābhadr-
11. Nāyakaru Komdīya gōtrada Āśvājyana sūtiada ruku-śākheya
12. Achutapamditara maga Pāramēśvara pamdita Mālūra sīnēvalagana
13. Kovade grāmadalli katisida dēvasthānada Achyutēśvara dēvange bi-
14. ta śvāsthe dharma tāmra sāsana kramavemtemdare Mālūra sīnē-
15. valagana
15. Chemnakēśvara dēvara Kōvade grāmadimda Nārasimha Jōisaru tamam-
16. nana
16. svāste imda ātanu mṛitavāda svammamdhā piāku hirīkartara kāladalū
17. aramanege katikomda dharmavāti 1½ Mallībhātara svāstēvalage vii-
18. tti ¾ ubhayam vṛitī 1½ ge saluva rēkhe ūra mumdana gade bijavaru kha
19. 3½ vrāvigade bijavaru kha 2½ Kasakidale kha 2½ bilahā
20. lidale kha 2½ Makīkaduhu kha 2½ Mattakaduhu kham 3 hadilaga-
21. de kham 5½ Bhīmana konadalī kha 5½ Kukumdhī 1½ amṭū
22. bijavaru kham 29 ke gadībhātta kha 150 ke saluvudu ga 15
23. ke vivara¹ varukuttāra jha 1 ke ga 9 rali ga 11½ 3½ ho-

Back—

24. chchige vāga 1½ 1½ ubhayam vāga 13½ Mallībhātara
25. śvāstīvalage vṛitī ¾ ke ga 1½ ubhayam ga 15 hadinai-
26. du vaishāna bhūmige salō gadī vivara mūdalu Chemnakē-
27. svara dēvara gade paduvalu Tumgabhadre tyemkalu Kēśōdēvāra
28. gadde badagalu Śāntapurada vāmanamudre gadī kalu¹ im-
29. tī chatuḥ-sīma valagana bhūminu Achyutēśvarana amṛitapaḍi
30. namdāḍīpti muntāda dēvarā sēvege Sivārpitavāgi sahiram-
31. nyōḍaka dāna-dhārā pūrvakavāgi biṭevāgi ī bhūmige sa-
32. luva nidhi-nikshēpa-jala pāshāna akshīni-āgāmi
33. siddha-sādhyamgalamba ashta-bhōga tējasvāmyavanu pūrva-mārī-
34. yādīlī āgamādikomdu dēvarā sēve sāmgavāgi
35. nadasakomdu bāhadu yemdu kotta tāmraḍa sāsana gram-
36. tha || Āditya-chāndrāvanlōnalaścha dyōi bhūmīrāpō hri-
37. dayam Yāmaścha ahaścha rātrīścha ubhēcha samdhye dharmasya
38. jñāti narasya vṛittam || 1 || dāna-pālanayor-madhye dānāśrāyō-
39. nupālanam dānā svargam avāpnōti pālanād achyutam padam || 2 ||

- 40 sva-dattā dvigunam punyam paradattānupālanam | parada-
 41 ttāpahārēna svadattam nishphalam bhavēt || 3 || sva-dattām
 42 para-dattām vā yō harēttu vasundharām | shashtir-varsha saha-
 43 srāmi vishtāyām jāyatē kumih || 4 || yēkaiva bhagi-
 44 nī lōkē sarvēśhām ēva bhūbhujām | na bhōjyā na kara-
 45 grāhya vipra-dattā vasundharā || 5 || śīi Vemkatā-
 46 dri (in Kannada characters)

Translation.

Obeisance to Ganādhupati [Praise of Śambhu and the Boar-incarnation of Vishnu.]

Be it well. 1564 years of the victorious Śalivāhana era having passed, the year being Vishu, on Sunday, the 30th of the dark-half of Āśvīja during the auspicious time of Sūryōparāga, Virabhadra Nāyaka, son of Bhadiappa Nāyaka and grandson of the illustrious Eldavamurāri, Kōte-kōlāhala, establisher of the pure and auspicious Vaidikādvaita siddhānta, devoted to faith in Siva and the guru—Keladi Venkatappa Nāyaka, granted the copperplate charter of the grant of land to the god Achyutēśvara of the temple built at the village Kōvade belonging to Mālū sime by Paramēśvara Pandita, son of Achyuta Pandita of Kaundinya gōtra, Āśvalāyana sūtra and Rukūśāke, as follows —

One vṛtti from the lands acquired to the palace during the time of the elder ruler belonging to the village Kōvade of the god Chennakēśvara in Mālāra sime, consequent on the death of Nārasimha Jōisa's brother, and half a vṛtti from the lands of Mallibhatta, total 1½ vṛttis, Rēkhe to this land, of the growing capacity of 3½ Khandugas in front of the village; vrāvigade of the growing capacity of 2½ khandugas, kasakidale 2½ khandugas, Bilahālidale 2½ khandugas, Makikaduhu 2½ khandugas, Mattikaduhu 3 khandugas, Hadilagade 5½ khandugas, at Bhimanakonda 5½ khandugas, in Kukundi 1½ khandugas—thus for the sowing capacity of 29 khandugas and for the rental paddy of 150 khandugas (the value is) 15 gadyānas. (Details for this value). The details of the boundary of this land of 15 gadyānas—to the east wet land belonging to the god Chennakēśvara to the west Tungabhadriā river, to the south wet land belonging to the god Kēsōdēva, to the north Vāmanamudre boundary stone of Śāntapura. As we have granted the land within these four boundaries with gold and pouring of water for the services like food offerings, perpetual lamp, etc., of the god Achyutēśvara, you can look after the service of the god getting the eight kinds of enjoyment including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities according to the old order. Thus is the writing of the copper charter.

The sun, moon, etc., know men's actions. Between making a new gift and preserving one already made, preserving is better than making a gift. By making a new gift one gets the region of heaven, while by protecting the gift already made one reaches the region from which there is no fall. Protecting another's gift is twice as meritorious as making a fresh grant. By seizing another's gift his own gift becomes useless. Whosoever seizes the lands granted by himself or by others will be born as a worm in ordure for sixty-thousand years.

Note

Mr. Bengēri Huchcha Rao, President of the Teachers Association, Hāvēri, kindly sent to this Department an ink-impression of this copperplate record with a

transcript which is revised and published here with translation and a note. The record is inscribed on both sides of a copperplate 8"×10" and is written in Nāgārī characters. It belongs to the reign of the Keladi chief Virabhadra Nāyaka, son of Bhadrappa Nāyaka and grandson of Venkatappa Nāyaka. The chief is said to have granted lands of the value of 15 varahas to the Achyutēśvara temple built by Paramēśvara Pandita at the village Kōvade in Mālūr sime in the name of his father Achyuta Pandita. The grant was meant for the food offerings and perpetual lamp of the god. The details of the grant are also given.

The date of the record Ś,1564 Vishu sam Āśvīja bahuḷa 30 Ravivāra corresponds to Sunday, 24th October 1641 A.D.

RECORDS OUTSIDE THE STATE.

SOUTH CANARA DISTRICT.

48

At Kollūr, South Canara District, on a silver pot in the Mūkāmbikā temple

ದಕ್ಕಿಣ ಕನ್ನಡ ಜಿಲ್ಲೆ, ಕೊಲ್ಲೂರು ಮೂಕಾಂಬಿಕಾ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಬೆಳ್ಳಿ ಕೊಡದ ಮೇಲೆ

- 1 ಶ್ರೀ ಮತ್ತೈಳಿದಿ ವೀರಭದ್ರನಾಯಕರ ಪುತ್ರರು | ಬಸವಪ್ಪನಾಯಕರ ಧರ್ಮಪತ್ನಿಯಾದಾ ಚನ್ನ ವೀರಂ ಮಾಡಿಯವರ ಭಕ್ತಿ ತುಕ ೮ ೭ || ಗ ೨

Transliteration.

- 1 śrīmat Keladi Virabhadra Nāyakara putraru | Basavappa Nāyakara dharma-patniyarāda Chamanna-Vīrammāṇṇavara bhakti tuka la 7½ ga 2

Translation

Devotion of Channa Vīrammāṇi, lawful wife of Basavappa Nāyaka, son of the illustrious Keladi Vīrabhadra Nāyaka weight la 7½ ga 2

Note

This record belongs to the reign of the Keladi chief Basavappa Nāyaka, son of Virabhadra Nāyaka, and registers the grant of the above-mentioned silver pot to the goddess Mūkāmbikā at Kollūr. The donee is Channavīrammāṇi, queen of Basavappa Nāyaka. The Keladi chiefs and their family appear to have been ardent devotees of Mūkāmbikā, which fact is proved by this and the following records. The weight of the silver pot is given at the end of the record. But it is not known what kind of weight is meant by *la* and *ga*. The record is not dated. Basavappa Nāyaka mentioned in the record ruled the Keladi kingdom between 1739 and 1754 A.D. The record also belongs to the same period.

49

On a silver plate in the same temple.

ಅದೇ ದೇವಸ್ಥಾನದ ಬೆಳ್ಳಿ ತಟ್ಟೆಯ ಮೇಲೆ

- 1 ವಿಠಲ ನಂ | ಫಾಲ್ಗು | ಶು ೧೩ ಯು ಸ್ವರವಾರ ಮೆದಕೆರಿಯ ನಂಮ ಘಾಡಿನವರು ಹೊಡದಲ್ಲ ಮೃತ ವಾದ ಸ್ತಂ | ಧರಾದ್ಯಂತರು ನಜರು ಮಾಡಿದ ಹಣವಿನಿಂದ | ಕೊಲ್ಲೂರಂಮನವರಿಗೆ | ಕೆಳದಿ ವೀರ ಭದ್ರನಾಯಕರ ಪುತ್ರರು ಬಸವಪ್ಪನಾಯಕರ ಭಕ್ತಿ |

Transliteration

1. Vibha¹ sam¹ phālgū¹ su 13 yu Sthiravāra Medakeriya namma phaujina¹varu
hoda¹dalli inrutavāda s¹nam¹ dhal- ādyam¹ta¹u naja¹u mādida hanavim-
mda¹ Kollūrammanavarige¹ Keladi Vīrabhadra Nāyakara put¹raru Basa-
vappa Nāyakara bhakti¹ !

Translation

On the 13th Saturday of the bright half of Phālguna in the year Vibhava from the money obtained through *naja* (presents) made by all in connection with the death of Medakeri caused by the fight of our army, the devotion (made) to Kollūramma by Basavappa Nāyaka, son of Keladi Vīrabhadra Nāyaka

Note

This record on a silver plate in the same temple also belongs to the reign of the Keladi chief Basavappa Nāyaka, son of Vīrabhadra Nāyaka. It records an important event during Basavappa Nāyaka's reign—that he sent an army against Medakeri Nāyaka, (Palleyagār of Chitaldrug), and that Medakeri Nāyaka was killed in the battle. This fact is corroborated by the Keladinripa Vijaya which states that Basavappa Nāyaka sent a huge army under Subēdār Lingappa against Medakeri Nāyaka, at the request of his subordinate Basantarāya, chief of Harapura (Harati). From the *nazar* presents tendered by his people on the occasion, Basavappa Nāyaka got a silver plate made and granted it to the goddess Mūkāmbikā at Kollū.

The details of the date given in the record, *viz*, Vibhava sam Phālguna -u 13, Sthiravāra, correspond to Saturday, 18th February 1749 A.D. during the reign of Basavappa Nāyaka II.

50

On another silver plate in the same temple

ಅದೇ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಇನ್ನೊಂದು ಬೆಳ್ಳಿ ತಟ್ಟೆಯ ಮೇಲೆ

1. ಪ್ರಭವನಂ | ಮೈಶಾಖ ಶು ಕಂಜಲ್ಲು ಬೆಳ್ಳೂರ ವೆಂಕಟಾದ್ರಿ ನಾಯಕರ ಶೆವೆ ಸೆರು ೬.

Transliteration

1. Prabhava sam¹ Vaisākha su 15 llu Bellūra Venkatādrī Nāyakara seve
seru 6

Translation.

On the 15th of the bright half of Vaisākha in the year Prabhava, the service made by Venkatādrī Nāyaka of Bellū (Bēlūr)—(weight) 6 seers

Note

Another silver plate in the same temple contains this record which states that the plate was granted by Venkatādrī Nāyaka, chief of Bēlūr. There were five Venkatādrī Nāyakas among the Bēlūr chiefs and the record is not dated in the Śaka era. Hence it is not possible to determine which of the Venkatādrī Nāyakas granted the silver plate. The cyclic year Prabhava of the record appears only during the reign of Venkatādrī Nāyaka II and IV. Since the characters belong probably to the 17th century. A.D., the record might be assigned to Venkatādrī Nāyaka II, and the

date taken as corresponding to Friday, 20th April 1627 A.D. The weight of the plate is stated to be six seers

51

On the brass lamp pillar in front of the same temple.

ಅದೇ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ ರೋಹದ ದೀಪಪಾಲಕ ಕಂಬದ ಮೇಲೆ

- 1 ಮ ೯ ಸೇ ೪ |
- 2 ಸೊಂನಶಿಯಲ್ಲಪ್ಪನ ಮಗ ಪಾಂಡ್ಯಪನು ಮಡಿದ ಕಂಭ

Note.

The lamp pillar in front of the Mūkambikā temple, which is about 20' in height is fully covered with brass sheet. The record on this brass sheet states that the lamp pillar was made by Pāndyappa, son of Somaśi Yallappa. The weight, probably, of the brass sheet is said in the record to have been 9 maunds and 4 seers. The record is engraved in the characters of about the 18th century, to which period the pillar probably belongs.

52

On the pedestals of the brass dvāpāṇīlaka images standing on either side of the navaranga doorway in the same temple

ಅದೇ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಬಾಗಿಲಿನ ಎಡ ಬಲಗಳಲ್ಲಿ ನಿಂತಿರುವ ರೋಹದ ದ್ವಾರಪಾಲಕ ವಿಗ್ರಹಗಳ ಮೇಲೆ

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ೧೫೪೫ ನವಮ್ಬರ ಮಾಘ
ಬ ೧೪ ಶೋಮವಾರದಲ್ಲೂ ಕೊಲ್ಲೂರ ಮೂಕಾಂಬಿಕೆಯೆಂಮನವರ
- 2 ಸೇವಾರ್ಥವಾಗಿ ಶ್ರೀ ಮದ್ದೆಡವ ಮೂರರಿ ಕೋಟೆ ಕೋಳಾಕಳ ವಿಶುಧ ವೈದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂತ
ಪ್ರತಿಷ್ಠಾಪಕರಾದ ಶಿವಗುರುಭಕ್ತಿ ಪರಾಯಣರಾದ ಶ್ರೀ ಮತ್ಯೇಳದಿ
- 3 ಒಂಕಟಪ್ಪನಾಯಕರ ಧರ್ಮಪತ್ನಿಯವರಾದ ವೀರಮ್ಮನವರು ಶಿವರಾತ್ರಿ ಪುಣ್ಯಕಾಲದಲು ಸಮರ್ಪಿಸಿದ
ದ್ವಾರಪಾಲಕರೂ ಮಂಗಳ ಮಹಾ ಶ್ರೀಶ್ರೀಶ್ರೀ ೧೭ || ೧ | =

Transliteration

- 1 svasti śrī jayābhyudaya Śālivāhana saka 1545 samvatsara
Māgha ba ೧೪ Sōmavāradallū Kollūra Mūkāmbike yamma-
navara
- 2 sēvāthavāgi sṛimadd-Edeva-Muṇi Kōte-Kōlāhala Viśudha-Vaidikādvaita-
siddhānta-pratiṣṭhāpakarāda Śiva-guru-bhakti parāyanarāda sṛimat
Keladi
- 3 Venkatappa Nāyakaṇa dharmā patnīyavarāda Virammāṇaṇaru Śivarātri
punya kāla-dalu samarpisida dvāpāṇīlakaṇi mam gala mahā śrī śrī śrī
17½-1¾

Translation.

Be it well. On Monday the 14th of the dark half of Māgha in the year . . . being the 1545th year of the victorious Śālivāhana era, for the service of the goddess Mūkāmbikāmmā at Kollū, Viramma, lawful wife of the illustrious Edeva Muṇi, Kōte-kōlāhala, establisher of the pure Vaidikādvaita-siddhānta, devoted to the faith in Śiva and the guru,—Keladi Venkatappa Nāyaka, granted during

the auspicious time of Sivarātri, (the dvārapālaka images) Good fortune (weight) 17 maunds (?) and $1\frac{1}{8}$ seers (?)

Note.

On either side of the doorway leading to the navaranga of the Mūkāmbika temple there are two solid metallic figures of the dvārapālakas which are about 4 ft in height. On the pedestal of each of the figures is found the present record. This is yet another record which belongs to the Keladi chiefs. Viramma, queen of Venkatappa Nāyaka, is said in the record to have granted the two metallic images during the auspicious time of Sivarātri day for the service of the goddess Mūkāmbika Venkatappa Nāyaka of the record ruled Keladi the kingdom between 1582 and 1620 A.D.

Regarding the date, the name of the cyclic year is worn out and lost. The Śaka year 1545 of the record was Rudhīṇḍgāṇi and the details of the date, viz. Mīgha 14, correspond to 18th February 1623 A.D. which is a Tuesday and not Monday as mentioned in the record. Midnight 6 A.M. of Tuesday would be the last hours of Monday according to a system of computation among the Hindus.

The record ends with some figures which appear to indicate the weight of the images. The weight of the figure to the right is given as 17- $1\frac{1}{8}$ which might be 17 maunds and $1\frac{1}{8}$ seers and that of the left, 16 maunds and $5\frac{1}{8}$ seers.

53

On a step leading to the navaranga of the same temple

ಅದೇ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಮೆಟ್ಟಲಿನ ಮೇಲೆ

1. ಕೆಳದಿ
2. ಚಿಂತಮಾಜಿಯ ಸೇವೆ

Note

Among the Keladi rulers who visited the Mūkāmbikā temple at Kollūr, Chennammāji is also one. Her visit to the temple is recorded on a step leading to the navaranga. The record reads 'Keladi Chennammāji sēve' meaning that Chennammāji did pious service to the goddess

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			GANGAS.
60	15	First regnal year circa 725 A D	Sripurusha (II) ...
46	6	Circa 808 A D	Śivamāra II ...
53	10	9th century A D	Prithviganga ..
			CHOLAS
58	13	23rd (? 25th) regnal year Dhātu sam Āshāḍha, new-moon day-Saturday, 26th June 1036 A. D.	Rājendra Chōla .
59	14	Do ..	Do ...
			HOYSALAS
54	11	Bahudhānya sam. Kārttika, apara-pakṣa dvādaśī Tinkaḷ kalame—Monday, 22nd Nov 1098 A. D	Viṣṇuvardhana
43	4	Manmatha sam. Chaitra su 14—Monday, 7th April 1175 A. D.	Ballāla II
41	1	Ś 1208 Pārthiva sam. Vai śu 12—Wednesday, 12th April 1285 A D	Narasimha III
160	38	S 1225 Śubhakṛtu sam Kārttika śu 15—Tuesday, 6th Nov. 1302 A. D.	Ballāla III ...
162	39	Do .	Do ..
			ŚANTARA CHIEFS
165	42	S 1208 Vyaya sam. Kārttika—Oct-Nov. 1286 A. D.	Bīrarasa ...

ARRANGED ACCORDING TO DYNASTIES AND DATES

Contents and Remarks

Records the grant of the village Bāradūr in Tēgattū vishaya to Bānasarīma, son of Nāgasarīma, by the king. That Śivamāra I lived for a long time and that he had the name of Śrīpurusha also are new bits of information obtained from the present record.

Viragal appears to record a fight between some over-lord and his subordinates in which the Ganga princes Mamdi, Śirivachcha, Śrīpurusha and Śivamāra took part and died. The over-lord most probably was the Rāshtrakūta king Gōvinda III and the cause of the fight was the seizure of the Brahmadēya of Elambunuse agrahāra by the latter.

Viragal records the death of Erekaṅga, son of Bīakka, who was a concubine of Prithviganga, Erekaṅga is said to have offered his head in the presence of Prithviganga and died.

Viragal set up in memory of a hero by name Bāggulī Śiriyamma, son of Ohnāgayya, who died in a cattle fight.

Viragal set up in memory of a hero by name Panchiya Muddayya, son of Panchiya Śiriyamma, who died in the same cattle fight.

Records the grant of certain lands to the gods Rāma and Lakshmana by the mahā-ganas of the illustrious Konku-konda-Śrī-vishṇuvarddhana-Pōsala-dēva-chchaturvēdimangala, Lavayanna, etc. It is the earliest record yet found of the time of Vishṇuvarddhana and gives the valuable information that he conquered the Kongu country as early as 1098 A.D.

Records that Kalidēva, son-in-law of Chālikenāyaka, and Madiganda caused the building of the temples of Kalidēva and Brahmēśvara and granted some lands to those temples after washing the feet of Gangarasajiya.

Viragal records the death of a hero Ankōja in some battle.

Viragal set up in memory of a hero by name Bīrama who died in a battle between Sodaladēva—a Śāntara chief and subordinate of Ballāla—and Ebharanāyaka, a commander of the Yādava army under Rāmadēva, at Sālūr.

Viragal set up in memory of Chīleya who died in the same battle mentioned in the previous record.

Viragal records the death of some hero (whose name is lost) when Kētaḍi nāyaka marched on to Hīrigōḍ.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
160	38	Ś 1225 Subhakritu sam Karttika su. 15—Tuesday, 6th Nov 1302 A D.	Sodaladēva
162	39	Do	Do ...
			VIJAYANAGAR
71	20	S 1412, Sādhārana sam Vaisākha—1490 A. D	Krishnadēvarāya
92	23	Ś 1435 Srīmukha sam Rāma-Nava-mi day—Tuesday, 15th April 1513 A D	Rāma-Rāja ...
			.
100	24	Rāma-navami day (?) ..	Do
103	25	Ś 1464, Śubhakrit sam Māgha ba 14 Sivarātri—Friday, 2nd February 1543 A. D	Tirumala Rāya
49	8	Ś 1472, Sādhārana sam Chaitra śu. 1—Wednesday, 2nd April 1550 A.D	Sadāsiva-Rāya
78	21	S 1497, Yuva sam Āshādha śu. prathamā dvādasi—Monday, 20th June 1575 A.D	Śrīranga-Rāya I ...
89	22	S 1497 Yuva sam Māgha ba. 13—Saturday, 28th January 1576 A D.	Do
			HARANAHALLI CHIEFS.
49	8	Ś 1472, Sādhārana sam Chaitra śu. 1—Wednesday, 2nd April 1550 A.D.	Sidedēva Mahā-arasu
			TANJORE CHIEFS.
118	26	Ś 1502, Vikrama sam Kārttika chandīōparāga—Saturday, 22nd October 1580 A D	Chavappa

 Contents and Remarks

See above under Hoysalas

See above under Hoysalas

Copper plate record registers the grant of the village Chikkakūḷi by the king to Vibudhēndra-yatindra of the Rāghavēndrasvāmī matt. The record is on a single plate, engraved in Telugu characters and dated in 1490 A D (which is 19 years early for this king)—which circumstances raise a reasonable doubt as to the genuineness of the plate.

Copper plate record registers the grant of six villages made by the chief to Surēndra-yatindra. Rāma-Rāja of the grant was the Ālavīdu chief and grandfather of the Rāma-Rāja who died in the battle at Tālikōṭa. It is rather strange that the record applies paramount titles to this chief and speaks of him as if he was regular crowned king of Vijayanagar.

Incomplete copper plate record registers the grant of three villages made by the chief to the same Surēndra-yatindra.

Copper plate record registers the grant of the village Komakere made by the chief to Emmebasavēndra, a Viraśaiva teacher.

The record registers a grant of 100 kambas of wet land to the god Vithala made by Sidedēva mahā-arasu, chief of Hārṇahallī sīma.

Copper plate record registers a grant of the village Nāvalū surnamed Rāmachandrapura made by the king at the request of Vira Chavappa-bhūpa to Surēndra tīrtha śrīpāda.

Incomplete copper plate record registers a grant of five villages made by the king to Sudhīndra Yatindra of the Rāghavēndrasvāmī matt.

See above under Vijayanagar.

Copper plate record registers a grant of four villages made by the chief to Vijayīndra Yatindra. The record is of considerable interest as it furnishes the valuable information that the three eminent scholars, Vijayīndra, Tātāchāya and Appayya-dikshita, worthy representatives of the three schools of philosophy, were contemporaries and flourished at the close of the 16th century.

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Page number in the Report	Inscription number in the Report	Date	Ruler
121	27	Ś 1536, Ananda sam Rāma-navami—Wednesday, 9th March 1614 A D	Chinna-Chavappa ...
127	28	Do	Do
			MADHURA CHIEFS
133	29	Ś 1602, Siddhārthi sam Vaisākha śu. 3—Thursday, 3rd April 1679 A D	Muddalagādn Nāyaka
136	30	Ś 1619, Isvara sam Māgha śu 15—Sunday, 16th Jan 1698 A D.	Mangammagāru .
			BELUR CHIEFS.
173	50	Prabhava sam Vaisākha śu. 15—Friday, 20th April 1627 A D	Venkatādn Nāyaka II
52	9	Yuva sam Adhika Srāvana su 5—1755 A. D	Krishnappa Nāyaka VI
			CHANJI RULERS.
138	31	Ś 1602, Raudri sam. Kapilashashthi—1680 A D	Vadayāri
142	32	Ś 1621, Pramādi sam. Bhādrapada ba 30 Budhavāra—Wednesday, 13th September 1699 A D.	Uttama Rangappa Kālāka-Kola Vodeyar.
			ARIYALUR CHIEFS.
145	33	Ś 1666, Akshaya sam Dhanurmāsa śu 7 Sōnavāra—Monday, 8th December 1746 A D	Vijayavoppula Malavarāya
			KELADI CHIEFS.
174	52	Ś 1545 [Rudhīrōdgāni sam] Māgha ba 14—Tuesday, 18th February 1623 A.D.	Venkatappa Nāyaka
169	47	Ś 1564 Vishu sam Āśvīja ba. 30 Ravivāra—Sunday, 24th October 1641 A D	Virabhadra Nāyaka
175	53		Channammāji
172	48		Basavappa Nāyaka ...

Contents and Remarks

Copper plate record . registers a grant of one *vitti* made by the chief to Surēndra of the same Rāghavēndrasvāmī matt

Copper plate record registers a grant of two *vēlis* of land by the chief to the same Surēndra Yati.

Copper plate record : registers the grant of a village Ārambanna made by the chief to Rāghavēndra-tīrtha.

Copper plate record registers the grant of a village Āyurdharma, together with its hamlets made by the queen to Sumatīndra-tīrtha-srīpāda

Records the grant of a silver plate made by the chief to the Mūkāmbikā temple at Kollūr

Records the grant made by the chief to Bembali Bairalingana gauda and to a number of other people belonging to Ajjunahali-kēri.

Copper plate record . registers the grant of some villages made by the ruler to Sudhīndrayatī.

Copper plate record . registers the grant of certain dues on specified articles of merchandise in Payaram Pālya as well as a site for the Rāghavēndrasvāmī matt by the chief.

Copper plate record . registers the grant of certain lands made by the chief to Vasudhīndra svāmī.

Records the grant of two metallic images of the dvārapālakas to the Mūkāmbikā temple made by Vīramma, the chief's queen.

Copper plate record registers the grant of some lands of the value of 15 varahas to the Achyutēśvara temple by the chief.

Records the visit of the queen to the Mūkāmbikā temple.

Registers the grant of a silver pot made by Channavīrammāji, queen of Basavappa Nāyaka, to the Mūkāmbikā temple.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
173	49	Vibhava sam. Phālguna su 13 Sthiravāra—Saturday, 18th February 1749 A D	Basavappa Nāyaka MYSORE KINGS
148	34	Ś 1585, Śōbhakṛitu sam. Āshādha su 11—Monday, 6th July 1663 A.D.	Dodda Dēvarāja Odeyar . MISCELLANEOUS
42	3	C. 12th or 13th century
164	41	Ś 1488, Purnami Guruvāra—(?) 1566 A.D	...
167	44	Ś 1505, Chitrabhānu sam. Bhādrapada śu. 10—(?) Tuesday, 18th August 1582 A.D.	
154	35	Ś 1696 Jaya sam Āśvīja śu. 2 Śukravāra—Friday, 7th October 1774 A. D.	Sōma-Rāja

ARRANGED ACCORDING TO DYNASTIES AND DATES—*concl'd.*

Contents and Remarks

Registers the grant of a silver plate by the chief to the same Mūkāmbikā temple. It records an important event that the chief defeated and killed Medakeri Nāyaka (Pāḷeyagār of Chitaldrug).

Copper plate record registers the grant of the village Nallūu surnamed as Dēvarījapura made by the king to Rāghavēndratīrtha.

Records the installation of the image of Nēminātha by the two brothers Nākanna and Honnanna, disciples of Śrutakīrttidēva.

Viragal records the death of one Kāmana, son of Banedēva.

Records that a number of Jama devotees, headed by Thimmagauda of Chaipalli and others, caused the pedestal of Ādinātha to be made.

Copper plate record: registers the grant of some land made by the chief to Varadēndratīrtha of the Rāghavēndrasvāmī matt. This record brings to light a new chief, but no information is available as to the parts of the country over which he ruled.

APPENDIX A.

List of Photographs taken during the Year 1943-44

Serial No	Size	Description	View	Village	District
1-2	8½" × 6½"	Arabic inscription near Elephant gate		Seeringapatam	Mysore
3-5	Do	Inscriptions at Krishnarajasagar		Krishnarajasagar	Mysore
6	Do	View of Dam		Krishnarajasagar	Do
7-8	6½" × 4¾"	Coins received from Government Museum		Bangalore	Bangalore
9-11	Do	Chakrabandha on pillars	Basti	Bandalike	Shimoga
12	12" × 10"	Annapūrnā and other figures	Kēdārēśvara temple	Halebid	Hassan
13	Do	Central ceiling	Kēsava temple	Belur	Do
14	6½" × 4¾"	View	Sōmēśvara temple	Suttūr	Mysore
15	Do	Do	Suttūr Matt	Do	Do
16	Do	Chāmāra	Lakshmikānta temple	Kalale	Do
17-18	Do	Copper plate grant of Dhanūji to Subrahmanya			
19-20	Do	Copper plate grant of Bāchappa Vodeyar			...
21-23	Do	Copper plate grant of Ravivarma Kadamba			
24	Do	Pattābhīrāma Group	Pattābhīrāma temple	Rāmanāthapura	Hassan
25-26	8½" × 6½"	Mahishāsūramardini	Sōmēśvara temple	Suttūr	Mysore
27-28	Do	Śankaranāiāyana	Do	Do	Do
29	Do	Nārāyana	Nārāyana temple	Do	Do
30	Do	Ceiling in front porch	Do	Do	Do
31	Do	Doorway of Matt	Do	Do	Do
32-36	Do	Wall images	Sōmēśvara temple	Do	Do
37	Do	Lintel above nava-ranga doorway	Do	Do	Do
38	Do	Grinding mill	Do	Do	Do
39	Do	Virabhadra	Virabhadra temple	Do	Do
40	Do	Doorway	Do	Do	Do
41	Do	Saptamātrikā figures	Suttūramma temple	Do	Do
42-44	6½" × 4¾"	A cannon found in the Jail, Mysore		Mysore	Do
45	Do	Part of a cannon		Do	Do
46	Do	Old water reservoir, Mysore Jail		Do	Do
47-48	Do	Jewel	Lakshmikānta temple	Kalale	Do
49-50	Do	Ayyanū grant of Mādava to Tirumalarāya			
51-52	Do	Inscriptions on Yūpa-stambha		Hiremagalur	Kadur
53-58	Do	Pillars	Āñjanēya temple	Kadur	Do

APPENDIX A—concl'd.

Serial No	Size	Description	View	Village	District
59	6½" × 4¾"	Chennakēśava image .	Chennakēśava temple	Kadur	Kadur
60	Do	Viṭhala .	Do	Do ...	Do
61	Do	Ganapati ..	Near Añjanēya temple	Do ..	Do
62	Do	Rāshtrakūta inscrip- tion	.	Do ..	Do
63	Do	View	Kēśava temple	Patnagere	Do
64-66	Do	Viragal inscription	.	Yellambalse	Do
67	Do	Cannons	Kēśava temple	Do ...	Do
68	Do	Vēṅṅōpāla	Do	Do	Do
69	Do	Lakshminarasimha ..	Do	Do	Do
70	Do	Sarasvatī	Do	Do ..	Do
71	Do	Doorway jambs, near the tank	..	Do	Do
72	Do	Pillar of navaranga ..	Virabhadra temple	Asandī	Do
73-74	Do	Railings	Do	Do	Do
75	Do	Doorway of Gaṇbha- guha	Do	Do	Do
76	Do	Ceiling of front porch	Do	Do	Do
77	Do	Central ceiling of nava- ranga	Do	Do	Do
78	Do	View	Janārdana temple	Belgola ..	Mysore
79	Do	Janārdana ...	Do	Do	Do
80	Do	View of outside wall of the original struc- ture	Do	Do ..	Do
81-82	Do	Views	Bhaktavatsala temple	Do	Do
83	Do	Pāśvanātha	Basti mound ...	Do	Do
84	Do	Pedestal of P ā r ṣ ṇ a- nātha	Do	Do ..	Do
85	Do	A Saptamātrikā figure	Hire Amma	Do	Do
86	Do	Narasimha group	Narasimha temple ..		
87-89	Do	Views of Chandravalli hills and Central rocks.	..	Chitaldrug ..	Chitaldrug

APPENDIX B

List of Drawings prepared during the Year 1943-44.

Bhaktavatsala temple—Belgola

Drawings of typical pottery specimens from Chandravalli excavations

APPENDIX C

List of Books acquired for the Library of the Office of the Director of
Archæology during the Year 1943-44.

Sl No	Title of the book	Remarks
1	Taraka Tāndavam, Vol IV	Received from the Curator, Oriental Library, Mysore
2	Karnāṭaka Mahābhārata, Vol X Śalya and Gadā Parvas	Received from the Curator, Oriental Library, Mysore
3	Kumārārāma, 1941	Received from the Editor, Minchnabalu, Dharwar
4	The Mysore University English Kannada Dictionary, Part IX.	Received from the University English-Kannada Dictionary Office, Bangalore
5	The Mysore University English Kannada Dictionary, Part X	Received from the University English-Kannada Dictionary Office, Bangalore
6	University Calendar for 1942-43, Vol II	Received from the Registrar, University of Mysore, Mysore
7	His Highness the late Mahārāja Śrī Krishna Rāja Wadiyar Bahadur	Received from the Registrar, University of Mysore, Mysore
8	Mysore Dasara Exhibition Official Hand Book and Guide, 1943	Received from the Secretary, Dasara Exhibition Committee, Mysore
9	Memons of the Archæological Survey of India, No 69	Received from the Manager of Publications, Delhi
10	Memons of the Archæological Survey of India, No 68	Received from the Manager of Publications, Delhi
11	Vedāṅgajyautisha	Received from Dr R Shamasastri
12	Eclipse-Cult in the Vedas, Bible and Koran	Do do
13	Drapsa The Vedic Cycle of Eclipses	Do do
14	Census of India, 1941, XXIII	Received from the Superintendent, Census Office, Mysore
15	Śrī Venkatēśa Kāvyaakalpa ...	Received from Sri Venkatesvara Oriental Institute, Tirupati
16	Theory of Knowledge	Received from Sri Venkatesvara Oriental Institute, Tirupati
17	Journal of the Śrī Venkatēśvara Oriental Institute, Vol IV, No II	Received from Sri Venkatesvara Oriental Institute, Tirupati
18	His Highness the Maharaja's Tour in Hassan, Kadur and Shimoga Districts	Issued by the Publicity Office to the Government of Mysore
19	Journal of the K R Cama Oriental Institute	Received from the K R Cama Oriental Institute, Bombay
20	A Hand Book of Archæology in Malayalam	Received from the Director of Archæology, Trivandrum
21	A Guide to Padmanābhapuram	Received from the Director of Archæology, Trivandrum
22	Belur Souvenir	Received from the Director of Archæology, Mysore
23	A Guide to Belur ...	Received from the Director of Archæology, Mysore
24	Migration to the Seattle Labour Market Area, 1940-42, Vol II, No 3, pp 129-188	Received from the University of Washington Library, Seattle, Washington, U S A
25	Archæology of the Upper Columbia Region, Vol. IX, No I, pp 1-178	Received from the University of Washington Library, Seattle, Washington, U S A

APPENDIX C—*concl'd*

Sl No	Title of the book	Remarks
26	Mysore Civil Account Code with Amendment, Vol II	Purchased from Vidyanidhi Book Depot, Mysore
27	Mysore Service Regulations with Amendment	Purchased from Vidyanidhi Book Depot, Mysore
28	Elements of Buddhist Iconography	Purchased from Krishna & Co, Mysore
29	The Śilappadhikāyam	Do
30	A History of the Early Dynasties of Andhradesa	Do
31	Early History of the Andhra Country	Do
32	Buddhist Remains in Andhra and Andhra History	Do
33	Magadha Architecture and Culture	Do
34	Alivardi and His Times	Do
35	India as described in early Texts of Buddhism and Jainism	Do
36	Muslim Patronage to Sanskrit Learning	Do
37	Social and Religious Life in the Gāhya-Sūtras	Do
38	At Ajanta	Do
39	A Peep into the Early History of India	Do
40	Some Survivals of Harappa Culture	Do
41	F W Thomas Commemoration Volume of Eastern and Indian Studies	Do
42	Rājendranāma	Purchased from M ^r R Subba Rao, Book-Seller, Madras

APPENDIX D.

Expenditure during 1943-44.

		Rs.	a	p.	Rs	a	p
I	Salaries—						
	Director's Allowance (Rs. 50 per month)	600	0	0			
	Assistant to the Director (Rs 150-10-250)	1,871	0	0			
	Establishment	6,840	4	0			
	Watchman for excavation area (allowance)	65	0	0			
II	Travelling Allowance	1,232	15	0			
III	Office Expenses—						
	Contingencies	800	0	0			
	Printing Charges	1,958	9	0			
	Museum	246	6	0			
	Clothing to Menials	131	10	0			
	Furniture	100	0	0			
	Photographs for sale	199	7	0			
IV.	Library	118	1	0			
					14,163	4	0
					14,163	4	0
<i>Add</i> —Receipts remitted to treasury—							
	Sale proceeds of publications, and photographs	..	361	0	0		
	Grand Total	..	14,524	4	0		

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61	2	ವಿಶೇಷವ್ಯ	ವಿವಿಶೇಷವ್ಯ
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69	34	Vishaya	Vishayar
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"	45	records	record
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79	29	ಕಾಂಭೇಜ	ಕಾಂಭಜ
81	11	ತೈಲೋಕ್ಯ	ತೈಲೋಜ್ಯ
"	13	ತದ್ವಶೇ	ತದ್ವಶೇ
82	34	ಸೌರಭ್ಯಸರಪದ್ಪದೇ	ಸೌರಭ್ಯಸರಪದೇ
"	37	ತಂಜಾವುಲಿಂಜಿ	ತಂಜಾವುಲಿಂಜಿ
83	4	आचन्द्रामिमं	आचन्द्राक्रमिमं
84	10	trailōkya	trailōjya
"	10	Śambhave	Śam-bhave
"	18	samjañe	samjañe
85	18	Harīh	arih
88	32	Prathama	Prathma

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90	43	Sindusûrôr	Smdbusûrôr
96	3	रामाभिषेकसमये	गामाभिषेकसमये
97	25	sīlam	sītam
102	49	ēkaiva	ākaiva
104	22	ॐ	ॐ
107	8	विनीतम्	विनतिम्
109	5	īkshanam	ikshnam
124	25	रामाभिषेकसमये	रामाभिषेक क समये
125	30	dvija-sēvā	dvja-jsēvā
”	35	Udaya-sīlākhyam	Ndaya-sīlākhyam
126	2	Chinna-Chavaprabhuh	Chinna-Ehavaprabhuh
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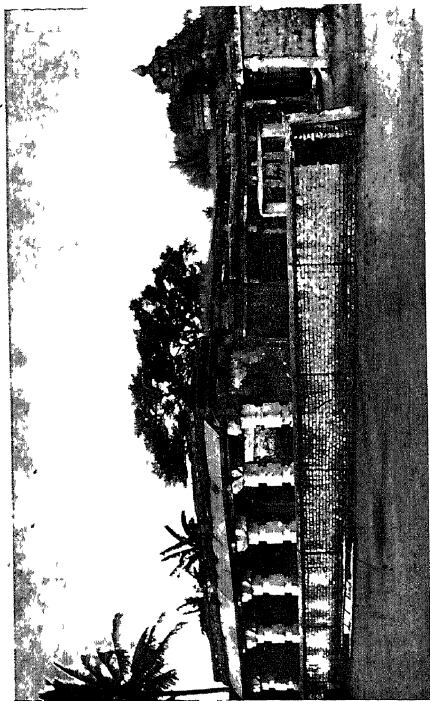
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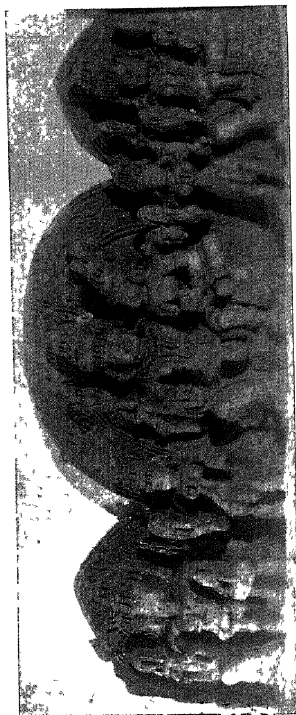
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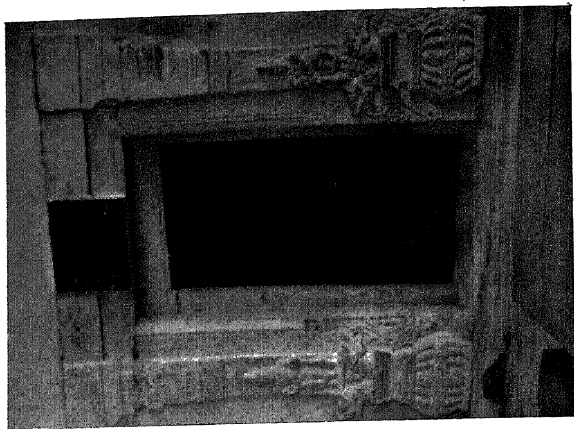


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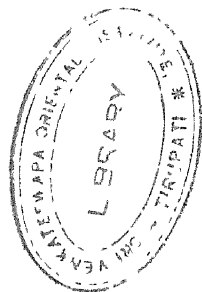


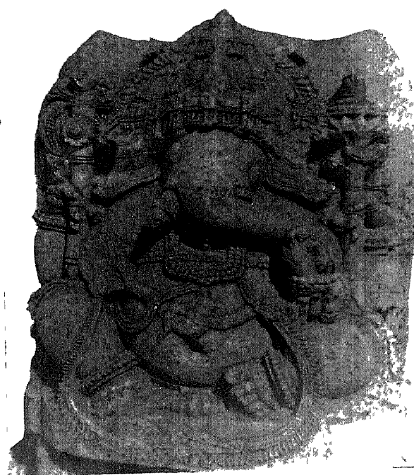
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Mysore Archaeological Survey

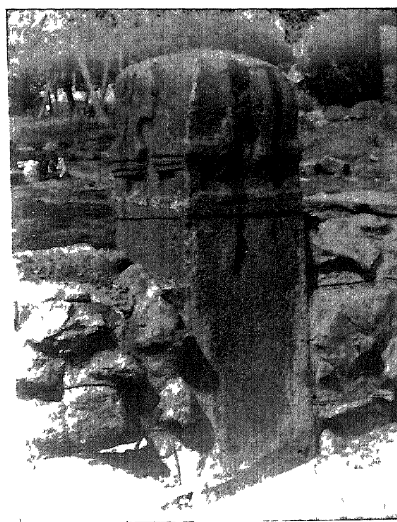


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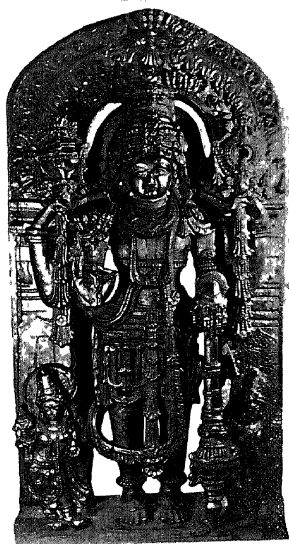




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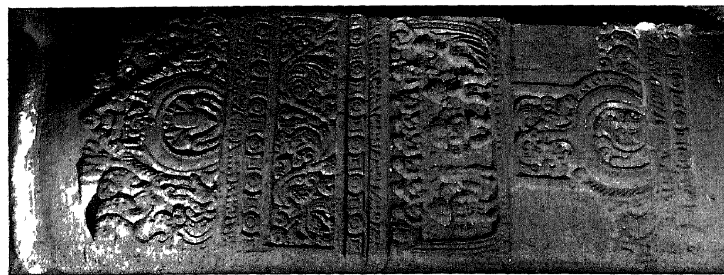
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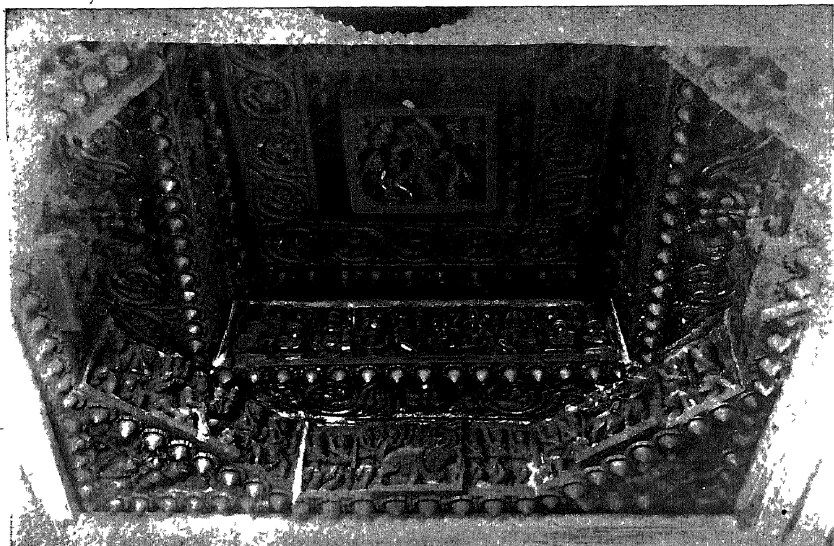
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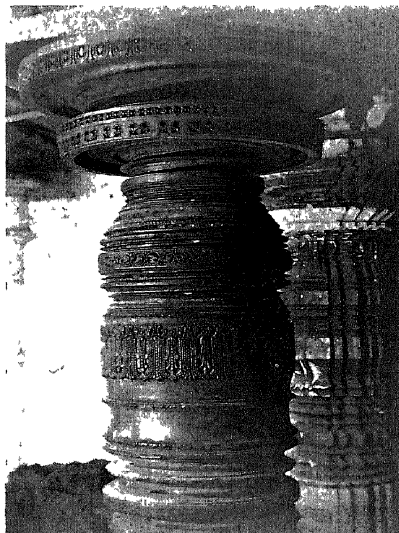
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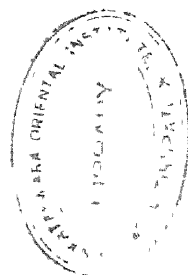
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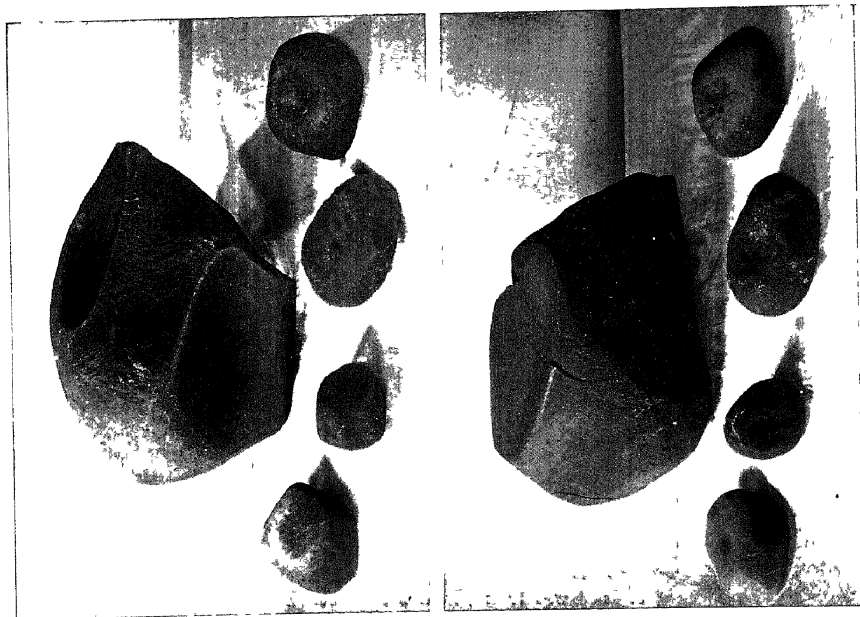
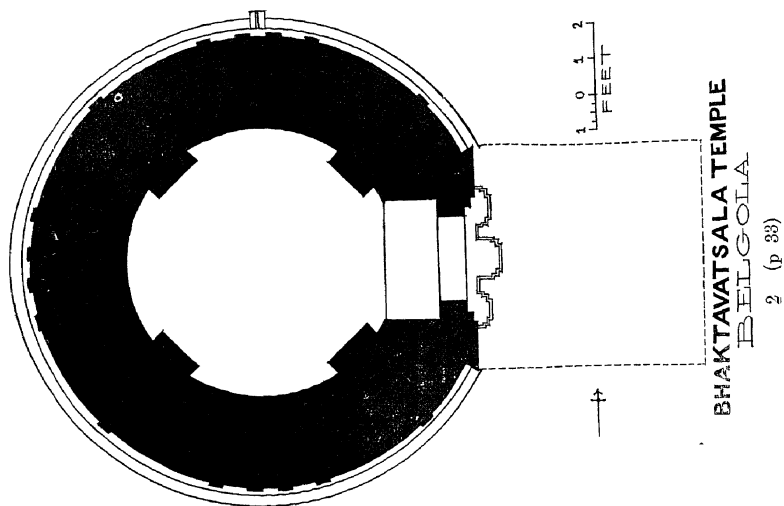


2 VENUGOPALA, KESAVA TEMPLE,
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3 DOORWAY JAMBS, RUINED KALLESVARA
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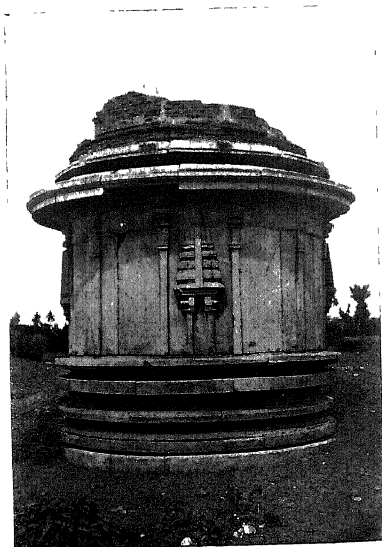
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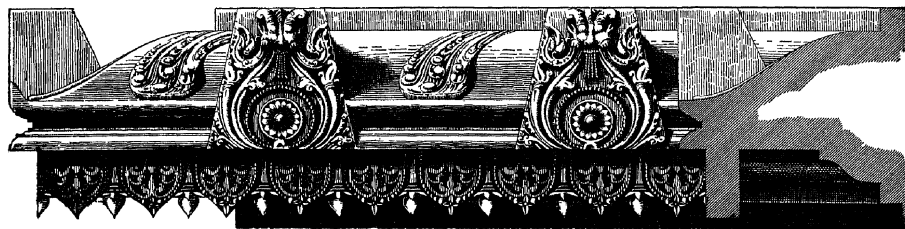
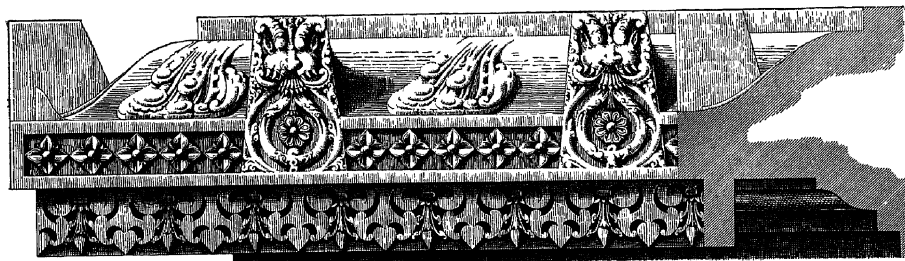
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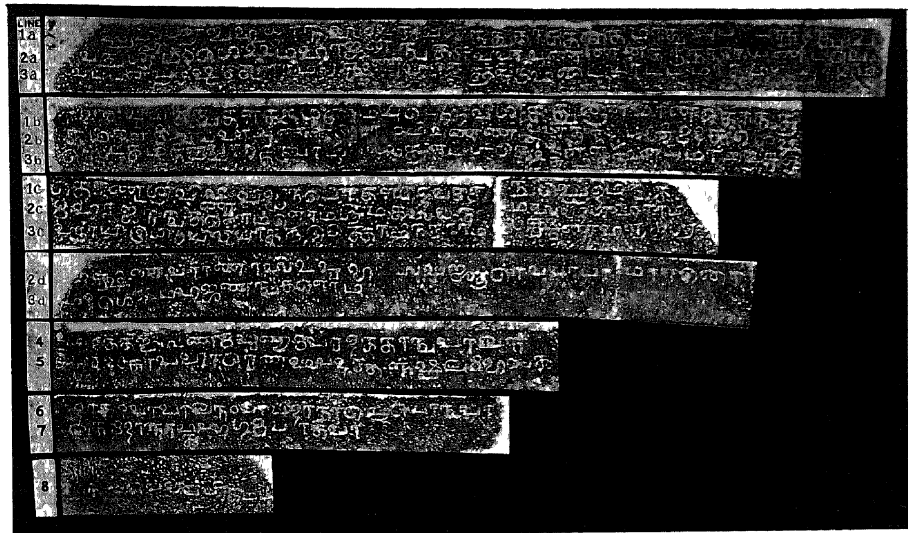
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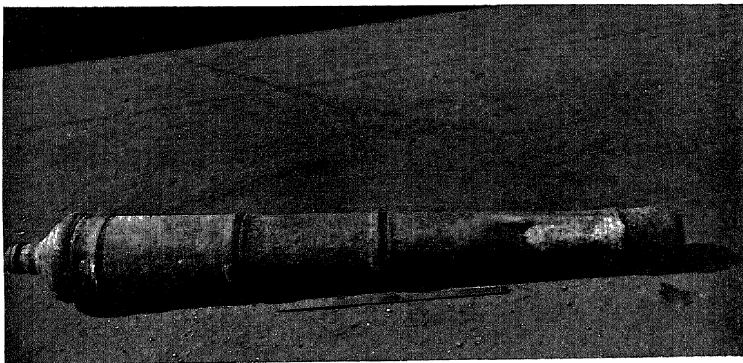
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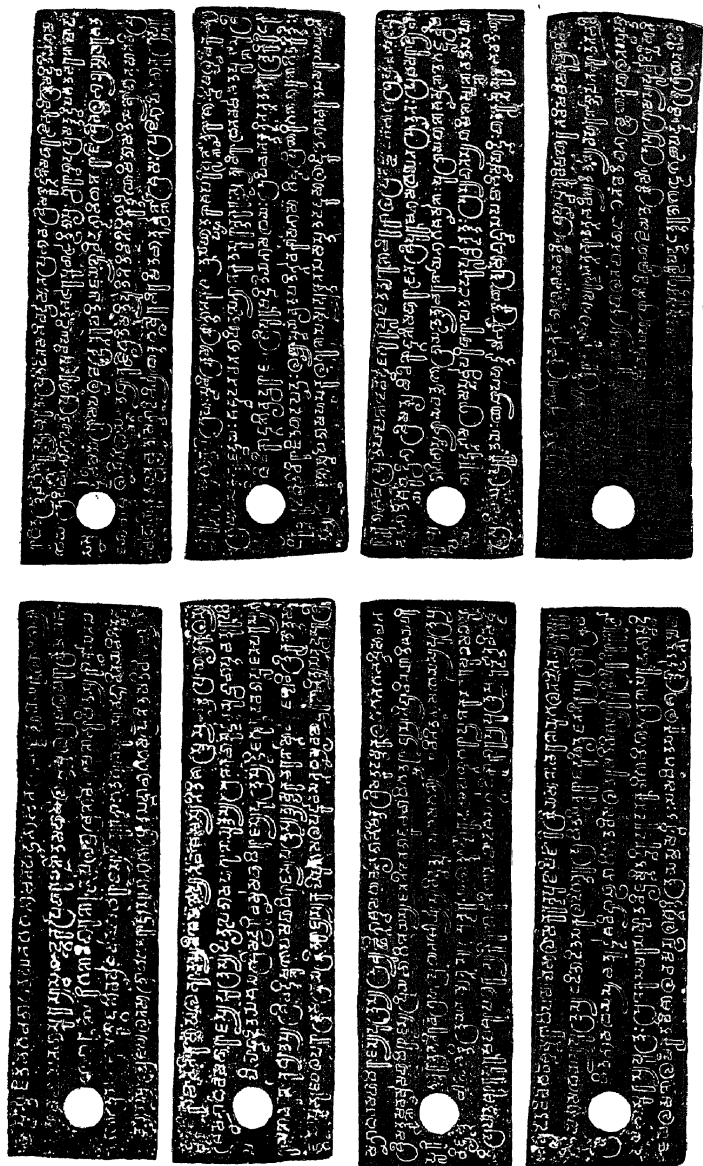
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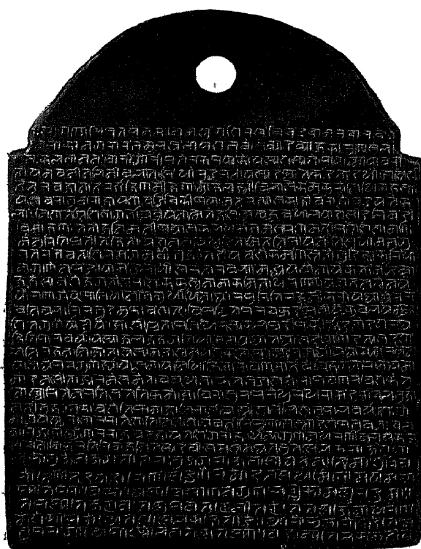
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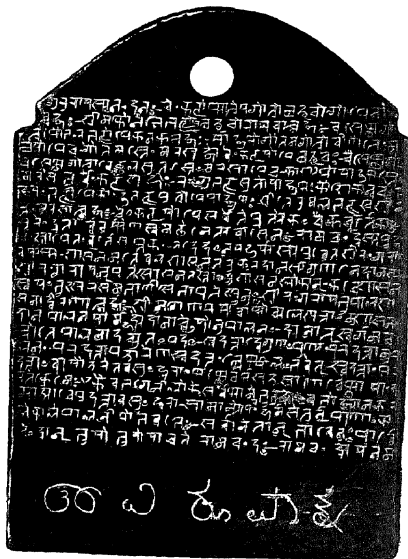
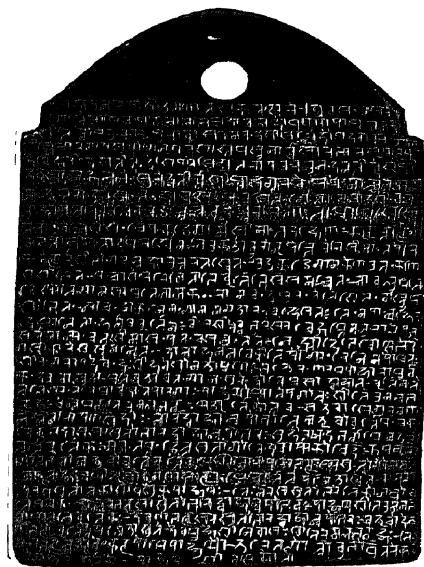
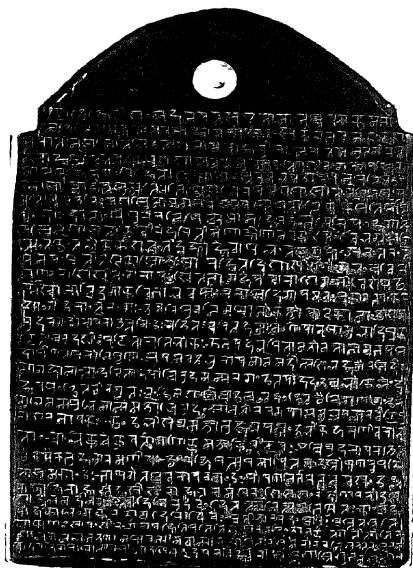
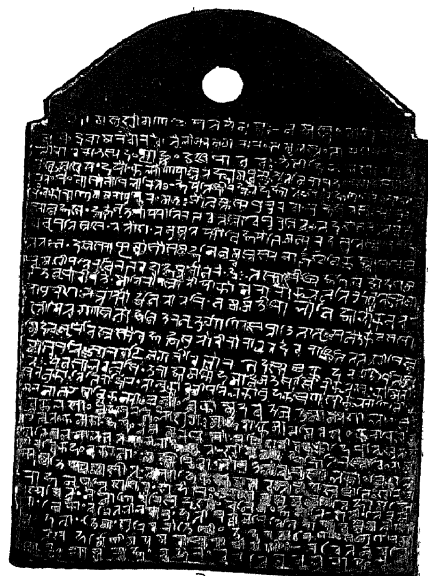
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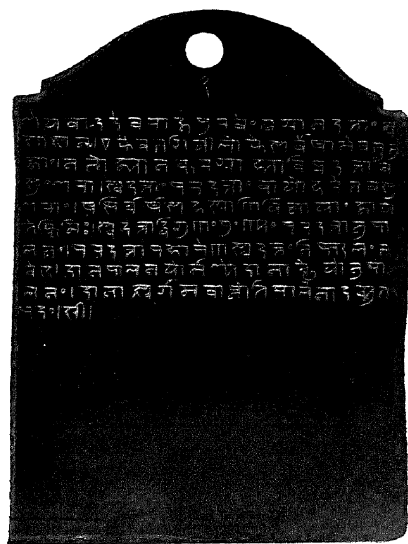
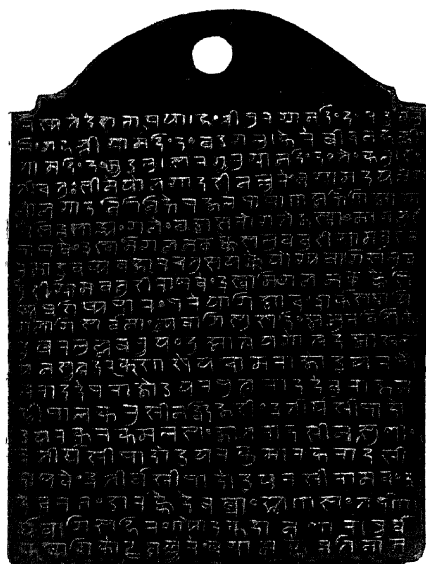
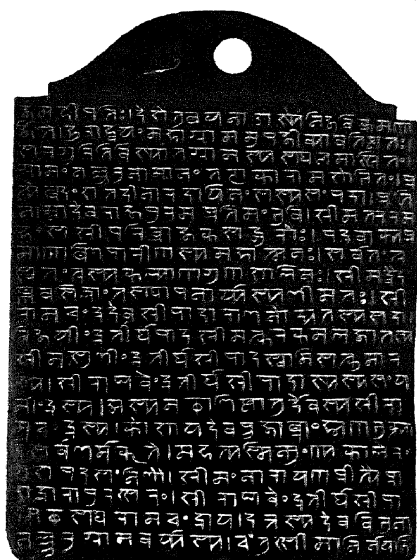
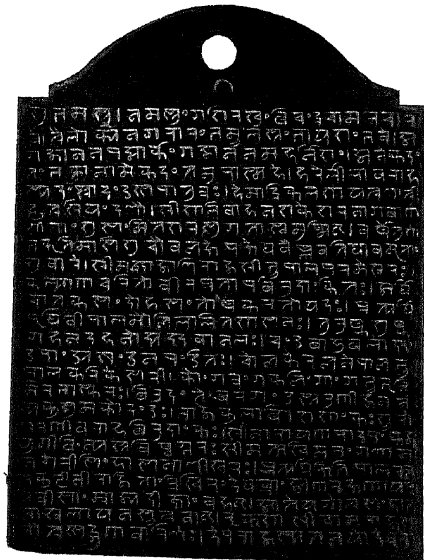
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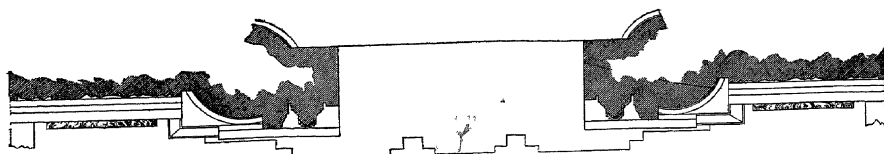
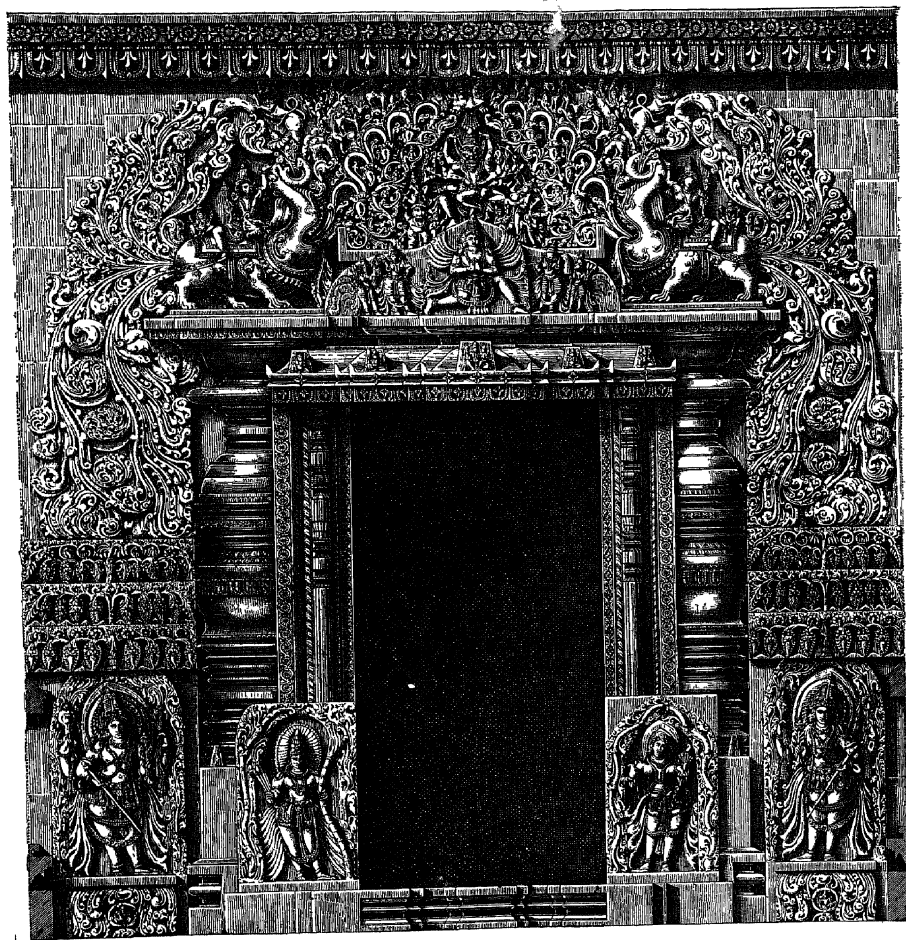
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EAST DOORWAY, KESAVA TEMPLE, BELUR

